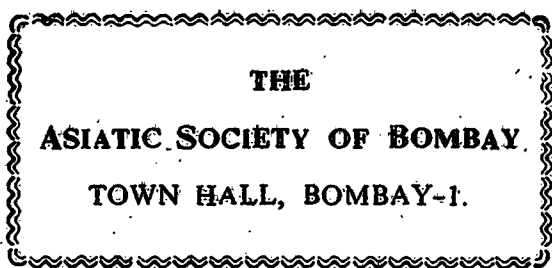




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THE
EPISTLES OF ST. PAUL

TO THE
CORINTHIANS:

WITH CRITICAL NOTES AND DISSERTATIONS.

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INTRODUCTION

TO THE

SECOND EPISTLE TO THE CORINTHIANS.

OF all the Epistles of St. Paul there is none so personal as the Second Epistle to the Corinthians; as in its contents, so in its occasion. It sprung entirely from the peculiar complication of circumstances which took place after the writing of the First Epistle; and which accordingly it is necessary here to unfold. If the Introduction to the First Epistle might be called "*The State of the Corinthian Church*," the Introduction to the Second might be called with equal propriety, "*The Effects of the First Epistle*."

That Epistle had been conveyed, or if not conveyed, immediately followed by Titus. To him the Apostle had entrusted the duty both of enforcing its commands, and of communicating to him its results; whilst he himself, after a stay of some weeks at Ephesus, was to advance by easy stages through Macedonia to Corinth. The stay at Ephesus was probably cut short by the riot of the silversmiths; in the Acts of the Apostles¹ his departure is described as taking place immediately after and in consequence of it. From thence he went

¹ Acts, xix. 1.

to Troas, and from thence to Macedonia.¹ It was a journey overcast with perplexity, sorrow, and danger. Possibly the recollection of the recent tumult at Ephesus still weighed upon his mind; possibly some new conspiracy against his life had been discovered on the road; but the expressions which describe his state at this time², rather imply that the gloom and misery which oppressed him were either chiefly occasioned, or greatly enhanced, by his anxiety about the reception of his Epistle at Corinth. His bodily constitution, never strong, seems to have been bowed down almost to the ground by this complication of sorrow.³ All was dark around him; and all was darkened into a still deeper night by the fear he entertained lest his influence in his favourite Church should be extinguished by his own act in his own Epistle. His beloved Timotheus, indeed, was with him; but either he had never reached Corinth, or had returned before the arrival of the First Epistle; he, therefore, could give his master no comfort on the one subject which filled his thoughts. Corinth, and Corinth only, was the word which would then have been found written on the Apostle's heart; and Titus was the only friend who could at that conjuncture minister balm to his troubled spirit. His first hope of meeting him was at Troas⁴: thither vessels sailed from the opposite coast, as when the Apostle himself a year later returned by that route from Corinth⁵; and thither, therefore, Titus might already have arrived from the same city. But the Apostle waited in vain: some unexpected delay retained the faithful friend, and added new pangs to the Apostle's anxieties. Even his apostolic labours, at other times his chief consolation in

¹ 2 Cor. ii. 12, 13.

² 2 Cor. i. 4., 8—10., ii. 13., vii. 4—6.

³ 2 Cor. i. 8.

⁴ 2 Cor. ii. 12.

⁵ Acts, xx. 5, 6.

trouble, had now no charms for him; of the great opportunities which were opened for him at Troas, and of which a year later he gladly availed himself¹, he could now make no use; and bidding farewell to the disciples in that city, he embarked for Macedonia, probably as once before², to Neapolis, and thence by land to Philippi. There amidst the familiar scenes of his first European journey, he paused on his onward route, cheered by the zeal of his Macedonian converts³; but still distrustful and oppressed, his "flesh had no rest," he was "troubled on every side; without were fightings, within were fears."⁴

At last the long-expected day came: Titus arrived, and arrived with tidings, not indeed wholly satisfactory, but sufficiently cheering to relieve the Apostle at once from the chief load of care which had weighed down his spirit; and for the rest, though agitating, yet calculated rather to call forth his energetic indignation than to overcloud and distress him.

The First Epistle had been received, and by those for whom it had been mainly intended, entirely appreciated. The lax and licentious party who, whether from misunderstanding or perverting the Apostle's teaching, had used his name as a watchword for their excesses, were levelled to the dust. Some complaints there were of the Apostle's change of purpose in not coming to them direct from Ephesus⁵; some cause still remained for fear lest the intercourse with the heathen should be too unrestrained⁶; but on the whole, the submission of the mass of the Corinthian Church to the Apostle's directions was complete. They received Titus with open arms⁷; and in the matter of the incestuous marriage,

¹ 2 Cor. ii. 13.; Acts, xx. 6.

² 2 Cor. viii. 2.

³ 2 Cor. vi. 14.—vii. 1.

⁴ 2 Cor. vii. 5.

⁵ Acts, xvi. 11, 12.

⁶ 2 Cor. i. 15., ii. 1.

⁷ 2 Cor. vii. 13—16.

the commission of which had been the chief practical subject of the First Epistle, they had been struck with the deepest penitence¹; an assembly had been convened, and a punishment inflicted on the offender²; and although this sorrow for themselves, and this severity towards the guilty person, had passed away before Titus's departure³, and the sin itself had been forgiven⁴, yet there was nothing to indicate any disinclination to follow the spirit of the Apostle's teaching. Thus far all had gone beyond the Apostle's expectations; in the one point in which his command might seem to have been only partially followed out, in the temporary character of the penalty inflicted on the incestuous person, his mind was relieved even more than if they had literally observed his orders. They had judged, he almost seemed to think, more wisely in this respect than himself⁵; and generally he felt that confidence between them was now entirely restored⁶, and that he was now more inseparably united with them in that union in their common Lord, which none but Christians knew.⁷

Mingled, however, with this good news were other tidings, not wholly unexpected by the Apostle, for he had already anticipated something of the kind in his First Epistle⁸, but still demanding new and distinct consideration. The Jewish party at Corinth, which claimed especially the name of Peter, and apparently that of Christ also⁹, had at the time of the first Epistle been so insignificant in itself, or so insignificant when compared with the greater evil of the selfish and licentious tendencies of the opposite party, as to call only for a few passing notices of the Apostle. It had, how-

¹ 2 Cor. vii. 7—11.

⁴ 2 Cor. ii. 10.

⁶ 2 Cor. vi. 11., vii. 16.

⁸ 1 Cor. ix. 1.—6.

² 2 Cor. ii. 6.

⁵ 2 Cor. vii. 12., ii. 9, 10.

³ 2 Cor. vii. 8.

⁷ 2 Cor. i. 5, 6., iii. 2, 3.

⁹ See on 1 Cor. i. 10.

ever even then reached a sufficient height to question his apostolic authority¹; and it would seem that in the interval, apparently from the arrival of a new teacher or teachers, with letters of commendation from some superior authority, probably from Jerusalem², the opponents of the Apostle had grown so powerful as to have openly assailed both his authority and his character.³ What the charges were which they brought against the Apostle, will best appear in his answers to them. But it is evident that they were a large party; "the majority" of the teachers⁴, animated by self-interested motives⁵, claiming almost despotic dominion over their followers⁶, insisting on their purely Jewish origin⁷, and on their peculiar connexion with Christ⁸, on their apostolical privileges⁹, and on their commendatory letters.¹⁰

These two subjects, first, the general acquiescence of the Corinthian Church, and especially of the Pauline section of it, in the Apostle's injunctions, and, secondly, the claims of the Judaizing party, and their charges against the Apostle, must have been the chief topics of Titus's communication. The first and prominent feeling awakened in St. Paul's mind, was one of overwhelming thankfulness for relief from the anxiety which he had, up to that moment, felt for the effects of his Epistle; next, indignation at the insinuations of his adversaries. To give vent to the double tide of emotion thus rising within him, was the main purpose; therefore, of the Second Epistle. A third subject of less importance, but

¹ 1 Cor. ix. 1—6.

² 2 Cor. iii. 1., x. 12

³ 2 Cor. i. 12. 17., iii. 1., x. 1.—xii. 21.

⁴ 2 Cor. ii. 17.

⁵ 2 Cor. ii. 17., xi. 13.

⁶ 2 Cor. i. 24., xi. 20.

⁷ 2 Cor. xi. 22.

⁸ 2 Cor. v. 16., x. 7., xi. 13. 18. 23., xiii. 3.

⁹ 2 Cor. x. 5, 13.

¹⁰ 2 Cor. iii. 1., v., x. 12. 18.

which gave him a direct occasion and opportunity for writing, was the necessity of hastening the first collection of the sums to be contributed by the Corinthians to the wants of the Christian poor in Judæa. He had clearly spoken of it in the close of his First Epistle; but his sense of the need of success in this instance had been further impressed upon him by the exemplary generosity of the Macedonian Churches, of which his recent stay among them had made him an actual witness.

Such are the circumstances under which the Apostle composed the Second Epistle. The contrast between the two Epistles, as in the occasion so also in style, is very great. The first is the most systematic, the second, the least so of any of the Apostle's writings. The direct objects of the Epistle are, as has been indicated, threefold: 1st. The expression of his satisfaction at the tidings brought by Titus.¹ 2ndly. The expression of his hope that the contributions for the poor in Judæa will be speedily completed.² 3rdly. The vindication of his character and authority against his Judaizing opponents.³ But so vehement were the feelings under which he wrote, that the thankfulness of the first part is darkened by the indignation of the third; and the business of the second part is coloured by the reflections both of the first and of the third part. And in all the three portions of the Epistle, though in themselves strictly personal, the Apostle is borne away into the higher regions in which he habitually lived; so that this Epistle becomes the most striking instance of what is the case, more or less, with all his writings, — a new philosophy of life (so to speak) poured forth, not through systematic treatises, but through occasional bursts of human feeling. The very stages of his jour-

¹ i.—vii.

² viii.—ix.

³ x.—xiii.

ney are impressed upon it; the troubles at Ephesus; the rest at Troas, the anxieties and consolations of Macedonia, the prospect of moving to Corinth. "Universa Epistola," says Bengel, "*itinerarium refert, sed præceptis per textum præstantissimis.*"¹

Through this labyrinth of conflicting emotions it is now necessary to follow the Apostle. As in the first Epistle, so in this, we must conceive him, at least at its onset, dictating his thoughts to an amanuensis, in this instance, probably to the youthful disciple Timotheus, whose name, in the opening of this Epistle, fills the place which, in its predecessor, had been occupied by that of Sosthenes.

The first feeling to which he gives utterance after the formal salutation, is one of unbounded thankfulness for his deliverance, whether from the actual danger, or the wearing anxiety to which he had been so long exposed, and of the entire sympathy which existed between himself and his converts.² This feeling is first checked by the recollection that their sympathy with him was not so complete as his with them, in consequence of a suspicion of double-dealing and double-speaking on his part, chiefly grounded on his change of purpose in not coming to Corinth as expressed in his former Epistle. This charge he turns aside for a moment to explain and to justify; to point out that he had relinquished his earlier design only to leave scope for the the First Epistle to work its own effects; and this leads him to anticipate his address so far as to express his cordial acquiescence in the conduct which they had pursued in reference to the offender who had been the chief cause of the severity in his previous address.³

¹ Gnomon. on 2 Cor. i. 8. See also his arrangement of the contents of the Epistle in his comment on 2 Cor. i. 1.

² i. 3.—11.

³ i. 12.—ii. 11.

By this turn he is again brought to the point from which he had diverged, and proceeds to give in a regular narrative the account of his journey from Ephesus to Macedonia, and of his meeting with Titus.¹ He has hardly touched upon this before the narrative loses itself in an impassioned thanksgiving, which would probably have interrupted it only for a moment, but that a sudden turn is given to his thoughts, as if by an actual apparition of those dark and insidious enemies whom he felt to be dogging his path and marring his work wherever he went.² He knew that he was sufficient to carry through his task of offering up the sacrifice of the Gentile world to God; but he knew also that his opponents were not; and he felt that the difference between himself and them, between his openness, suspected as he was of the reverse, and their duplicity, was the natural result of the openness and simplicity of the Gospel, contrasted with the dimness and ambiguity of the law.³

To proclaim this Gospel, however, was his glorious task⁴; and to this task he felt himself adequate, in spite of all the difficulties and distresses, which only made him more conscious of the Divine support which sustained him, and more eagerly look to the higher life which was to follow, and of which his present life was but a poor and unworthy prelude.⁵

He has now wandered far away from his direct object; but he has arrived again at one of the points which bring him into sympathy with his converts. If another life is impending and a judgment of Christ, then there is no room for double-dealing. Christ's love draws him to Himself and to God. In Christ's death, he felt that

¹ ii. 12, 13.

² ii. 14—16.

³ ii. 1—18.

⁴ iv. 1—6.

⁵ iv. 2., v. 10.

he had died; in the reconciliation for the whole world which Christ had effected, he calls on them to share; in the name of Christ and of his own sufferings for Christ's sake, he calls on them to seize the opportunity now offered, of a complete change of heart and life.¹

In that burst of feeling all barriers between him and them melt away; and he now at last (after one short and unexpected interruption to which it is impossible to find any certain clue)² closes these successive digressions with the fervent account of the arrival of Titus and his own satisfaction.³

In conjunction with the arrival of Titus was another point of immediate, though of subordinate, interest. The reception of Titus at Corinth had been so enthusiastic that Titus was now ready to be the bearer of this Second Epistle also; and in company with two others appointed for this special purpose, to urge upon the Corinthians the necessity of having their contribution for Judæa ready for the Apostle's arrival.

Thus far all had been peaceful; there had been occasional allusions to lurking enemies, but on the whole the strain of the letter was cheerful and calm. But henceforward a change comes over it,—the adversaries are now attacked face to face,—Timotheus is no longer coupled with the Apostle; it would almost appear as if the Apostle took pen and parchment into his own hands and wrote the Epistle himself. First comes the warning against the false pretences of his opponents⁴; then a vindication of his own claims⁵; crossed at times by protestations of his own sincerity against their insinuations⁶, and bitter irony against their despotic demands on obedience⁷, but closing in an elaborate enumeration

¹ v. 10.—vi. 10.

³ vi. 12, 13., vii. 2—16.

⁵ xi. 1—6.

⁶ xi. 7—25.

² vi. 14.—vii. 1.

⁴ x. 1—18.

⁷ xi. 16—21.

of his own exertions and dangers, as the best proof of his apostolic mission and authority.¹

Once more he repeats the apology for his apparent egotism, and repels the insinuation of duplicity²; and then, with a final warning and assurance of his intention to visit them, the Epistle closes.

Of its effect nothing is known. The two Epistles of Clement to Corinth, the second of them of more than doubtful authority, are the only records of the Corinthian Church for the next three centuries. Factions are described in the first of these, as still raging; but the Apostle's authority is recognised, and there is no further trace of the Judaizing party. But it still lingered in other parts of the Church, and in the curious apocryphal work entitled the "Clementines³," written some time before the beginning of the third century, we find language held which is instructive as illustrating the pretensions of the party, of which that work contains the last, as this Epistle and that to the Galatians, contain the earliest indications.

The following are the most remarkable instances: 1. St. Peter is represented not merely as the Apostle of the Circumcision, but as the Apostle of the Gentiles also; all the glory of St. Paul is transferred to him; no other preacher to the Gentiles is acknowledged except him. (Ep. Pet. ad Jac. c. 1.; Hom. ii. 17., iii. 59.) For the coincidence of this with the language of the earlier Judaizers, compare 2 Cor. x. 14. 15.; for its

¹ xi. 22.—xii. 10.

² xii. 11—18.

³ The Clementines are published in Cotelier's edition of the *Patres Apostolici*," and in a separate volume by Schwegler, and are the subject of an elaborate treatise by Schliemann. They consist of: 1. The 'Homilies' or Conversations. 2. The Epistle of Peter to James. 3. The adjuration of the Presbyters by James. 4. The Epistle of Clement to James. 5. The Recognitions. 6. The Epitome.

contrast with the acts of the Apostle himself, compare Gal. ii. 9. 11.

2. Although Peter is spoken of as "the first of the Apostles" (Ep. Clem. ad Jac. i. 3.), and as appointing Clement to the See of Rome (ibid.), yet James is described as superior in dignity both to him and Clement (Ep. Pet. ad Jac. 1.; Ep. Clem. ad Jac. 19.), and to all the Apostles (Rec. i. 66.—68.); as "the Lord and Bishop of the Holy Church, Bishop of Bishops, ruling the Churches everywhere, the Bishop, the Archbishop;" "the Chief Bishop," as opposed to Caiaphas "the Chief Priest." (Ep. Pet. c. 1.; Ep. Jac. c. 1.; Recog. i. 66. 68. 70. 72. 73.) For the coincidence of this with the extravagant claims of the early Judaizers compare 2 Cor. i. 24.; xi. 5. 20. (agreeing again with the sentiment ascribed by Irenæus (Hær. i. 26.) to the Ebionites, "*Hierosolymam adorant quasi domum Dei*"). For its contrast with the expressions of the canonical Epistles compare James i. 1.; 1 Pet. v. 2.

3. St. Paul is never attacked by name; but the covert insinuations are indisputable.

(a.) St. Peter is represented as warning St. James against "the lawless and foolish teaching of the enemy" (*τοῦ ἐχθροῦ ἀνθρώπου*), who perverts "the Gentiles from the lawful preaching of Peter," and misrepresents Peter "as though he thought with the Gentiles, but did not preach it openly." (Ep. Pet. ad Jac. 2.) Comp. Gal. ii. 12. 14.

(b.) The "enemy" (*homo inimicus*) appears again as taking part in the attack on the life of James; and as receiving letters from the High Priest to persecute Christians* at Damascus. (Recog. i. 70.) Compare Acts, ix. 1.

(c.) St. Peter warns his congregation to beware of "any apostle, prophet, or teacher, who does not first

compare his preaching with James, and come with witnesses, lest the wickedness," which tempted Christ, "afterwards, having fallen like lightning from heaven" (for the allusion here comp. Acts, xxvi. 13. 14.) "should send a herald against you, and suborn one who is to sow error (*πλάνην*) amongst you, as it suborned this Simon against us, preaching in the name of our Lord, under pretence of the truth." (Hom. xi. 35.) Compare, again, the coincidence with the stress laid by the Corinthian Judaizers on commendatory letters as marks of Apostleship. 2 Cor. iii. 1., x. 12.—18., v. 12.

(*d.*) The parallel which is suggested in the foregoing passage, between St. Paul and Simon Magus is carried out still further in other passages, which go so far as actually to describe the Apostle under the name of Simon, as the representative of all Gentile and Gnostic errors. This insinuation is first conveyed in general language, and in connexion with the doctrine of pairs or combinations, which is strongly put forward in this work as a principle of the Divine government. St. Peter is introduced as maintaining that, as Cain preceded Abel, and Ishmael Isaac, so "Simon preceded Peter to the Gentiles, and that Peter then succeeded to him, as light to darkness;" that "the false Gospel must come first from some deceiver (*ὕπὸ πλάγου τινος*), and then, after the destruction of the holy place, the true Gospel; were he known, he would not have been received; but now, not being known (*ἀγνοούμενος*), he has been trusted to; he who does the deeds of those who hate us, has been loved; he who is our enemy, has been received as a friend; being death, he has been longed for as a saviour; being fire, he has been regarded as light; being a deceiver (*πλάγος*), he has been listened to as speaking the truth." (Hom. ii. 17, 18.)

Much of this might be regarded as merely taken from

the necessary opposition between Simon and Peter, from our Lord's prophecy in Matt. xxiv. 11. 14. 15. and from the account of Simon's universal reception in Acts viii. 10. But, when taken in conjunction with the designation of "the enemy" in Ep. Pet. ad Jac. 2. it seems impossible to doubt that the whole passage contains allusions, sometimes even verbally exact, to such charges against St. Paul as are implied in 2 Cor. vi. 8. 9. ; Acts xxi. 28. or to the general success of his mission in parts where the Jewish Apostles had not yet penetrated, as implied especially in Rom. xvi. 19. 20. ; 2 Cor. x. 13.—16. ; 1 Cor. i. 13. 15. ; Gal. iv. 14.—16. All doubt, however, is removed by the more precise language of another passage in a later part of the work. In an argument between Simon and Peter, in which the former insists on the superiority of visions as evidence to our Lord's discourses, the latter on that of actual intercourse, Peter concludes as follows: "If then, Jesus our Lord (ὁ Ἰησοῦς ἡμῶν) was seen in a vision, and was known by thee and conversed with thee, it was in anger with thee as an adversary that He spoke to thee through visions and dreams, and even through outward revelations. But can any one be made wise to teach through a vision? If thou sayest that he can, why then did our Master abide and converse with His disciples, not sleeping but awake, for a whole year? And how shall we believe the very fact that He was seen of thee? And how could He have been seen of thee, when thou teachest things contrary to His teaching? And if by having been seen and made a disciple by Him for one hour, thou becamest an Apostle, then expound what He has taught, love His Apostles, fight not with me who was His companion. For against me, the firm rock, the foundation of the Church, even me thou didst 'withstand' openly (ἀνθέστηκας). If thou hadst not been an adversary, thou

wouldst not have calumniated me, and reviled my preaching, to deprive me of credit when I spoke what I had heard myself in intercourse with the Lord; as if I were to be blamed, I whose character is so great. Or if thou sayest that I was to be blamed (*κατεγνωσμένον*), thou accusest God who revealed Christ to me, and attackest Him who blessed me because of that revelation. But since thou wishest truly to work with the truth, now learn first from us what we learned from Him; and when thou hast become a disciple of the truth, then become a fellow-worker with us." (Hom. xvii. 19.) The objections here made to St. Paul's Divine mission, are the very same which might have been inferred to exist from his own expressions in Gal. i. 1. 12. 15, 16—20.; 1 Cor. ix. 1.; 2 Cor. x. 16., xi. 1—5. And in the indisputable reference to St. Paul's own words in the account of the feud at Antioch, *ἀντίστην, κατεγνωσμένον* (Gal. ii. 11.), there is hardly an attempt to draw over the true object of the passage even the thin veil of the character of Simon, which serves to darken only, not conceal it.

SECOND EPISTLE TO THE CORINTHIANS.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.

(I.) THE TIDINGS BROUGHT BY TITUS.

(1.) *Introduction.*

I. 1—11.

I. ¹ ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ χριστοῦ διὰ θελήματος θεοῦ, καὶ Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ σὺν τοῖς ἁγίοις πασιν τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ. ² χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ.

³ Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ

1. For the general language of the salutation, see on 1 Cor. i.

1. The peculiarities of this are:

(1.) The introduction of Timothy in the place of Sosthenes, which is naturally explained by his absence at the time of the writing of the First Epistle, on the journey described in 1 Cor. iv. 17., xvi. 10.; Acts xix. 22., and his return before the writing of the Second.

(2.) The mention of the Christians of Achaia generally, as included in the address to Corinth, for which see 1 Cor. i. 2. ὁ ἀδελφός "our brother," i.e. "our fellow Christian," as in 1 Cor. i. 1., where it is similarly applied to Sosthenes.

3. The thanksgiving which

follows, stands in the same relation to the Second Epistle, as the analogous opening of the First, and furnishes, as it were, the key-note to the ensuing six chapters.

Two feelings rise in his mind, the moment that he begins to address the Corinthians, and cross each other in almost equal proportions in this passage. The first is an overwhelming sense of gratitude for his deliverance from his distress, whether it were the actual dangers to which he had been exposed at Ephesus, or the inward trouble which he suffered from his anxiety for the Corinthian Church, or more probably from both

χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρακλήσεως, ⁴ ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς

together. The second is the keen sense which breathes through both the Epistles to Corinth, but especially through the Second, of his entire unity of heart and soul with his Corinthian converts, so that not only did he naturally pour out his deepest feelings to them, but felt also that they were actually one with him in his sorrows and in his joys; that his comfort and deliverance would be shared by them, as it had been the result of their prayers. These two thoughts combined are sufficient to account for the abruptness and prominence of the subject in the opening of the Epistle. It is possible, however, that he may have also been influenced partly by the desire to begin from that serene atmosphere of thankfulness and love, which he felt would soon be disturbed in the course of the Epistle by the harsher topics on which he should be obliged to dwell, and partly by the anxiety, here as in his other Epistles, to exhibit his relations to his converts in the most friendly aspect, and to dispel at once by his own frankness and cordiality the cloud of suspicion which, as we see from many subsequent passages intervened between him and them. These secondary considerations may have re-

moved all check to his indulgence of the two master-feelings described, but it is out of keeping with the irregular and impassioned tone of this Epistle to suppose that they were put prominently forward as the groundwork of a formal and deliberate plan.

εὐλογητὸς ὁ θεός. This phrase, which occurs in Eph. i. 3., is parallel to the more usual form of the Apostle's thanksgiving. *εὐχαριστῶ τῷ θεῷ*, and it is therefore indifferent whether the verb supplied be *ἔστι* or *ἔστω*, probably the latter.

In the fulness of this thankfulness, he at once proceeds to invest the names of "God" and "the Father," which in these thanksgivings are usually left without more direct application, with the attributes of which he was now himself most conscious. The two clauses refer to the words in the first part of the verse. "Blessed be God, *i. e.* the God of comfort, and the Father, *i. e.* the Father of mercies," the inversion being occasioned partly by the convenience of the construction, which required that *παρακλήσεως* should be continued into the next sentence, partly by the fact that the first of the two expressions ("the Father of mercies") is the most natural and obvious of the two. It was possibly suggested

παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ, ⁵ ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ χριστοῦ εἰς ἡμᾶς, οὕτως διὰ τοῦ χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. ⁶ εἴτε

by the phrase in the opening of Jewish prayers, "Our Father," Merciful Father, אֲבִינוּ אֱלֹהֵינוּ. But it is evidently used here in a more personal and emphatic sense: and as in the Jewish formula just given, the idea is expressed, not through a substantive genitive, but an adjective, so it is most natural in the present case not to resolve the genitive τῶν οἰκτιρμῶν merely into a Hebraism, but to combine in it the two ideas that God's essence consists in showing mercies, and also that He is the Father and source of mercies. Compare "the Father of glory," Eph. i. 17.; "the Father of spirits," Heb. xii. 9.; "the Father of lights," James, i. 17. In the same way the next phrase expresses that God is the *Author* of comfort. Compare the phrase "the God of hope," Rom. xv. 13.

The words, παράκλησις, παρακαλῶν, are remarkable here, as being the earliest passage in the New Testament where they are applied to God; and as illustrating the more precise sense in which they are applied in St. John's writings, not, as here, to God generally, but to the Son and the Spirit.

4. ἡμᾶς, "us." It is characteristic of this Epistle that the Apostle speaks of himself in the plural number more usually than elsewhere. ἐν πάσῃ τῇ

θλίψει ἡμῶν—ἐν πάσῃ θλίψει, "in any kind of affliction that befalls me" or "them." The article in the first phrase is only used in consequence of the more particular application of it; defined by the genitive ἡμῶν.

5. τὰ παθήματα τοῦ χριστοῦ are the sufferings undergone by Christ in His own person. περισσεύει εἰς ἡμᾶς. "overflow to us," with the double meaning that the sufferings of Christ pass "from Him to us," and that they are to be found "in us" in a superabundant measure. See Rom. v. 15.

οὕτως διὰ χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. "So also through Him in whom we all suffer together, the comfort which we possess ourselves from God, passes over abundantly to you."

This is the meaning of the particular words. The general sense of the whole passage is based on the idea, that he was one with Christ, and through Christ with all Christians. "It is of the very nature of spiritual things that they cannot be confined within themselves. Freely we have received, freely we give. The comfort which we feel ourselves communicates itself to you. Because Christ suffered, therefore we suffer; because He comforts us, therefore we are able to comfort

δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως [καὶ σωτη-

you." For the transference of the sufferings of Christ to the Apostles, see iv. 10.: " Bearing about in the body the dying of the Lord Jesus," Heb. xiii. 13. " Bearing His reproach," Phil. iii. 10. " The fellowship of His sufferings," Rom. viii. 17., " We suffer with Him." And in still nearer connexion with this passage, Col. i. 24., " The afflictions of Christ in my flesh." Matt. xx. 22., " Ye shall drink of my cup."

6. There is considerable difference in the order of the words in the MSS., but none in the sense: (1.) " B. D. E. F. F. I. K. Lachmann: εἴτε δὲ θλιβόμεθα—πάσχομεν· καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· εἰδότες, κ. τ. λ. (2.) A. C. εἴτε δὲ θλιβόμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν· καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἰδότες, κ. τ. λ. (3.) Received Text, made by Erasmus from the Latin versions, combined with the Greek MSS., but not found exactly (either in his time or since) in any Greek MS.: εἴτε δὲ θλιβόμεθα—πάσχομεν· εἴτε παρα-

καλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν, εἰδότες, κ. τ. λ. The first is to be preferred, both as having most authority, and as giving on the whole the best sense.

He proceeds to explain himself more fully: " The example of suffering and of comfort in me shows that if you are similarly afflicted, you will be similarly comforted. This is the course of Christian salvation; your experience will be like mine." This is the general sense; the meaning of the particular words is involved in much obscurity, partly from the abruptness of the construction, partly from the uncertainty of the text, which this abruptness has occasioned. There is no formal apodosis to the sentence; but it is to be found both in the words καὶ ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν (whether they are to be placed, in the first clause, after πάσχομεν, or in the second, after σωτηρίας); and also in the words εἰδότες ὅτι ὥσπερ κοινωνοί ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως. Perhaps the sense is best if καὶ ἡ ἐλπίς, κ. τ. λ. be placed in the first clause, in which case the whole sentence will run, " Whether we are afflicted for the sake of your

ρίας^a], ⁷ εἰδότες ὅτι ὡς^b κοινωνοὶ ἐστέ τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως.

⁸ Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ^c τῆς θλίψεως ἡμῶν τῆς γενομένης^d ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ὑπὲρ δύναμιν ἐβαρύνθημεν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν. ⁹ ἀλλ' αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες ᾖμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τοὺς νεκρούς, ¹⁰ ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς [καὶ ῥύσεται^e], εἰς ὃν ἠλπίκαμεν [ὅτι] καὶ ἔτι ῥύσεται, ¹¹ συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει,

^a Transposé καὶ ἡ ἐλπίς . . . ὑπὲρ ὑμῶν, and εἴτε παρακαλούμεθα . . . σωτηρίας.

^b ὥσπερ.

^c ὑπὲρ.

^d Add ἡμῖν.

^e ῥύεται.

comfort and salvation, working itself out as it does by your endurance of the same sufferings as those which we suffer, and in that case our hope for you is firm; or whether we are comforted for the sake of your comfort and salvation, knowing in that case that as you partake in our sufferings, so also you partake in our comfort." *ἐνεργουμένης*, here, as always, is middle, not passive, "*exercising its powers*."

εἰδότες should more properly be *εἰδότων*. But the participle is used in the same abrupt manner as elsewhere, iii. 11. 13.; Rom. xii. 9—13., xiii. 11.

8. He explains his meaning, by referring to the actual danger and consolation which led him to these remarks. It is difficult to decide in what his affliction consisted. The greatness of the peril, and the comparison of it (in verse 5.) to the sufferings of Christ, suggest some outward persecution at Ephesus, such as

may have occurred in the tumult of Demetrius (Acts xix.); or as is referred to in 1 Cor. xv. 32. (I have fought with beasts at Ephesus). On the other hand, the words *θλίψεως, ἐβαρύνθημεν, αὐτοὶ ἐν ἑαυτοῖς*, and the general context, point either to illness or to inward care occasioned probably by his anxiety for the Corinthian Church: also, had he alluded to the tumult at Ephesus, he would have probably used the expression (as in 1 Cor. xv. 32.) *ἐν Ἐφέσῳ*, not *ἐν τῇ Ἀσίᾳ*. Here, as elsewhere, we may observe the understatement of his sufferings in the Acts.

9. ἀλλὰ, "nay," "*immo*."

ἀπόκριμα, more properly "answer;" if so, "when I have asked myself what would be the issue of this struggle, the answer has been 'Death.'" But it may also have the general sense of "judgment" or "sentence."

10. *θανάτου*, "peril of death," as in xi. 23.; 1 Cor. xv. 30.

ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν
εὐχαριστηθῇ ὑπὲρ ἡμῶν.

11. Whether ἐκ πολλῶν προσώπων should be taken with τὸ χάρισμα (as in the Authorised Version), or with εὐχαριστηθῇ, is difficult to decide; and makes no difference as to the sense. Probably the latter, as the thanksgiving more properly proceeded *from* the Corinthians, the gift to the Apostle *through* them. πρόσ-
ώπων may have the later Greek sense of *person*; but it is more in conformity with the other-

wise invariable usage of the New Testament to make it "that thanks may be sent up from many upturned *faces*."

The use of the word χάρισμα for "deliverance from affliction" is remarkable, as showing the general application of the phrase to what are now termed natural occurrences.

συννυπουργούντων, "helping *with* me." For the thought see iv. 15., ix. 12.

PARAPHRASE I. 1—11. — *“I return my usual thanks to Him in whom we recognise not only the supreme God, but the Father of our Lord Jesus Christ; the Father also, from whose fatherly mercy all mercies descend, the God who is the source of that strengthening comfort which in manifold forms is sent to support us under manifold forms of affliction, so that we in turn may be called to support others in like afflictions by the example and the sympathy of the comfort which we ourselves enjoy; for as we are identified with Christ in His sufferings, so also are we identified with you through Him in our comfort. Your comfort, in fact, is the end and object of our existence: if we suffer, it is for your welfare; if we are comforted, it is that out of your like sufferings may grow a like comfort. What my sufferings were you know; how the hope of life itself seemed to vanish away; and it is from that depth that I have been raised, by the deliverance for which I now thank God, and which was the result of your prayers.”*

THERE are two remarks of Bengel on this portion of the Epistle, which sum up its characteristics well. First, “*Experientiæ quanta est necessitas: quâ qui caret, quàm ineptus magister est!*” Secondly, “*Communio Sanctorum in corde Pauli, Titi, Corinthiorum, aliarum Ecclesiarum exercita, egregiè representatur in hac Epistolâ. Hæc corda fuere quasi specula imagines inter se reciprocantia.*” The sympathy with which the Apostle makes himself one with his converts,—their joys his joys, their sorrows his sorrows, their thoughts his thoughts,—is throughout this Epistle a striking

instance of the lively and manifold susceptibility with which he was endowed; and of his capacity for throwing himself into the position of others, — becoming “all things to all men,”¹ transferring² the feelings of others to his own person. It is the same largeness and depth of heart which embraced so wide a circle of personal friends, which “suffered when the weaker brother suffered,”³ which would not allow him to “eat meat whilst the world standeth lest he make his brother to offend.” It is in fact the Gentile side of his character which so remarkably qualified him for his mission to the Gentile world — the effect of God’s blessing on that boundless versatility of nature which had formed the especial mark of the Grecian mind for good and evil in all ages; the significant maxim of the Roman poet, “*Homò sum, humani nihil a me alienum puto*,” transfigured for the first time in the pure radiance of truth and holiness.

For the right understanding of the Epistle, this identity of feeling between the Apostle and his converts must be borne in mind throughout. It accounts for a large portion, even in detail, of the peculiarities of style and language which it contains; the double self, which creates, as it were, a double current of feeling and thought, now taking the form of passionate sympathy, now of anxiety, now of caution and prudence.

It is also important as the liveliest instance of the real communion or community of feeling introduced by Christianity into the world. Never had there been seen amongst heathens, so close a bond between those who had no local, natural, or hereditary connexion with each other.

¹ 1 Cor. ix. 22.

² Rom. vii. 7—23.; 1 Cor. iv. 6., vii. 1., viii. 1—6. The closest resemblance to this passage in its expression of personal affection is 1 Thess. ii. 7—12.

³ 2 Cor. xi. 29.; 1 Cor. viii. 13.

It exhibits, lastly, a striking exemplification of a universal truth, the effect of sympathy. The Apostle did not think it beneath him to show that he rested his claims on his capacity of thoroughly understanding those with whom he dealt. Let them see that he cared for them, that he loved them, and he felt that all else was as nothing in the balance. Sympathy is the secret of power. No artificial self-adaptation — no merely official or pastoral interest — has an influence equal to that which is produced by the consciousness of a human and personal affection in the mind of the teacher towards his scholars, of the general towards his soldiers, of the Apostle towards his converts.

(2.) *His Confidence in the Intentions of the Corinthian Church.*

I. 12—II. 11.

¹² ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἀγιότητι^a καὶ εἰλικρινείᾳ τοῦ Θεοῦ,

^a ἀπλότητι for ἀγιότητι. Om. τοῦ before Θεοῦ.

The connexion with the preceding is this: "Your intercessions and your sympathy will, I trust, continue; for my intercourse with you has been always frank and open." With this declaration of conscious uprightness, he enters on the reply to one of the charges which his enemies brought against him; and which, though not fully and directly discussed till in the latter part of the Epistle, evidently weighed so heavily on his mind, as to be one of the chief, if not the chief, reason for his writing at all. It might have been expected at Corinth from the expression of his intentions in 1 Cor. xvi. 5—8, that he was on the point of coming to them, and it might also be supposed from 1 Cor. iv. 21., v. 3., that when he did come, it would be with unusual severity. This coming, however, was delayed; even Timotheus who had been sent before, never seems to have arrived. (1 Cor. xvi. 10.) Titus only had appeared as the Apostle's deputy; the threat of

Divine vengeance upon the offending sinner had not been fulfilled. Accordingly, when Titus returned to St. Paul, it was with the tidings, on the one hand indeed, that the Corinthian Church had to a great extent complied with his injunctions; but that in consequence of these delays there had arisen, on the other hand, complaints and insinuations that he had broken his word, that he had used "lightness"—that "his Epistles were weighty and powerful, but that his bodily power was weak and his speech contemptible;" that he practised worldly wisdom, and wrote one thing to the eye and another in reality. (i. 12. 17., x. 10.) It is against these insinuations that the Apostle remonstrates with the indignation natural to an honourable mind unjustly suspected. At the same time, it must be observed that, till the 10th chapter, this indignation is kept within bounds: it is only by covert allusions that we discover, in the earlier part of the Epistle, the real occa-

οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι Θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς. ¹³ οὐ γὰρ ἄλλα

sion of his remarks; and as if restrained partly by affection, partly by prudence, his chief object here seems to be so to conciliate his readers, as to prevent, if possible, an entire and open rupture.

12. A. B. C. K. Lachmann, ἀγιότητι. D. E. F. J. Received Text ἀπλότητι. (93.—211. πρᾶότητι.) Whether ἀγιότητι or ἀπλότητι be the right reading, the context fixes the general sense. εἰλικρινεῖα is "transparent sincerity," as in ii. 17.; 1 Cor. v. 8. ἀπλότητι therefore would be "singleness of view," according to its etymological meaning as in xi. 3.; Eph. vi. 5.; Col. iii. 22.; 1 Chron. xxix. 17. (LXX.); and ἀγιότητι would be "purity of motive." Compare 1 Thess. ii. 3. οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ. The authority for ἀγιότητι is the best; and it may be urged that the sense of ἀπλότης in this Epistle is not "simplicity," but "liberality" (see on viii. 2.). On the other hand, ἀγιότητι may be a correction of ἀπλότητι, from a mistaken view of the construction with Θεοῦ: The word ἀγιότης elsewhere occurs only twice: 2 Macc. xv. 2. (of the consecration of the Sabbath); Heb. xii. 10. (of the holiness of God). Whichever be adopted (perhaps ἀγιότητι is the better), Θεοῦ. (F. G. J. K.)

τοῦ Θεοῦ (A. B. C. D. E.) expresses that his sincerity is "imparted by God," as in Rom. iii. 21.—ἐν σοφίᾳ σαρκικῇ, κ.τ.λ., "not in relying on maxims of worldly prudence, but on the the sustaining favour of God," referring not exclusively, but still prominently, to the supernatural support which he received. Compare 1 Cor. ii. 4.: "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς. "This sincerity was manifested before the heathen, but still more before you,"* alluding either to his especial display of preternatural gifts in their province, in which case he refers to the words "in the grace of God;" or (as is more probable), to his refusal of maintenance from them, in which case he refers to the words "in singleness and sincerity," an interpretation which would give weight to the reading of ἀπλότητι, as the phrase especially employed in viii. 2., for "liberality in pecuniary matters."

13. This is a reason for the whole of the previous sentence especially for the expression of his sincerity: "I have no hidden meaning in what I write. I am not one person

* Compare 1 Cor. v. 10. for this use of κόσμος.

γράφομεν ὑμῖν ἄλλ' [ἢ] ἃ ἀναγινώσκετε· ἢ καὶ ἐπιγινώσκετε. ἐλπίζω δὲ ὅτι^a ἕως τέλους ἐπιγνώσεσθε·¹⁴ καθὼς καὶ ἐπέ-

^a ὅτι καὶ.

when absent, and another when present*, I write nothing else than what you see on the surface of my letter, and recognise in my conduct now, and will still further recognise at the final judgment, when your present misconstructions of me will be changed into the perfect recognition that I am your glory, as truly as you are mine." This is the general sense. The play on the words ἀναγινώσκω and ἐπιγινώσκω is obvious. Compare Julian's celebrated speech, ἔγνω, ἀνέγνω, κατέγνω; and in these Epistles: γινώσκω and ἀναγινώσκω, in iii. 2.; συγκρίνω and διακρίνω. In 1 Cor. ii. 13, 14.; κρίνω, διακρίνω, and κατακρίνω, in 1 Cor. xi. 29, 30, 31. The juxtaposition is so evidently for the sake of this resemblance of sound, that it is not necessary to seek any close connexion of sense. The distinction, however, intended between them is probably that, whilst ἀναγινώσκω, refers especially to the Epistle, ἐπιγινώσκω refers to his conduct (ἀνεστράφημεν). καὶ=in fact. That the contrast of ἐπιγνώσεσθε ἕως τέλους and ἐπέγνωτε ἀπὸ μέρους refers to the contrast between their present imperfect and their future perfect knowledge of his true character, appears almost cer-

tainly by comparison with 1 Cor. xiii. 12. where nearly the same words are used ἄρτι γινώκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. In both cases, the aorist, ἐπεγνώσθην, ἐπέγνωτε is used for the present, possibly from some idiom unknown to us. The word ἐπιγινώσκω combines the sense of "recognition" with that of "complete knowledge," in which last sense it is used especially in vi. 9., xiii. 5.; Matt. xi. 27.; Rom. i. 32.; Acts. xxv. 10. For the general sense compare 1 Cor. iv. 3—5. "With me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

14. ὅτι may be either: (1.) "because we are your joy," giving the reason for his conviction that his true character would be recognised at last. Or, (2.) "that we are your

* Compare x. 1.: "in presence base, but in absence bold."

γνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμὲν καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου [ἡμῶν] Ἰησοῦ.

¹⁵ Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρότερον^a πρὸς ὑμᾶς ἐλθεῖν, ἵνα δευτέραν χάριν ἔχητε, ¹⁶ καὶ δι' ὑμῶν ἀπελθεῖν^b εἰς

^a ἐλθεῖν πρότερον.

^b διελθεῖν.

joy," dependent upon ἐπιγνώσεσθε.

ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν may be made indifferently to refer either to the words immediately preceding, or to the whole sentence, as in Rom. ii. 16.

¹⁵ ταύτῃ τῇ πεποιθήσει. "In this conviction that you would recognise my sincerity."

πρότερον. i. e. "Before going into Macedonia."

ἵνα δευτέραν χάριν ἔχητε. "That by paying you a visit before going to Macedonia, the visit which I intended to pay you after my return from Macedonia might thus be (not the first, but) the second." χάριν, "favour of the Apostle's presence." προπεμφθῆναι, "to be assisted on my journey to Jerusalem." Compare the same word in this sense, usually in the sense of "accompanying with an escort," but sometimes merely of "furnishing with means of travelling," Acts, xv. 3., xx. 38., xxi. 5.; Rom. xv. 24.; 1 Cor. xvi. 6. 11.; Tit. iii. 13.; 3 John, 6.

¹⁶ διελθεῖν. (Rec. Text, B. C. D³. J. K.), "to pass through Achaia," as in 1 Cor.

xvi. 5. ἀπελθεῖν (Lachmann, A. D¹. F. G.), "to depart." The authorities being so nearly divided, the better sense of διελθεῖν, and the probability that ἀπελθεῖν is a correction, are in favour of the former.

The plan which he here mentions as originally intended to have been pursued by him, was evidently: (1.) to have crossed the *Ægean* from Ephesus to Corinth (as in Acts, xviii. 19. he had crossed from Corinth to Ephesus); (2.) then to have passed by land through the north of Greece to Macedonia (as he had in Acts, xvii. 14. 15., xviii. 1., passed from Macedonia to Corinth, as he in fact did pass in Acts, xx. 3., from Corinth to Macedonia); and (3.) finally to return, either by land or sea from Macedonia to Corinth, and thence sail for Jerusalem. Instead of this he had already, at the time when he wrote 1 Cor. xvi. 5. 6. abandoned the direct voyage to Corinth, and determined to go at once to Macedonia, thence to Corinth, and thence (with the intention of taking with him the Macedonian and Corinthian contributions*) to Jerusalem. To this plan he finally

* 1 Cor. xvi. 3, 4.; Rom. xv. 25. 26.

Μακεδονίαν καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. ¹⁷ τοῦτο οὖν βου-

adhered, as we learn from Acts, xx. 2. 3., with the exception that, instead of sailing straight for Antioch or Cæsarea, as he had intended, he was compelled by a conspiracy against his life to return again to Macedonia, and thence proceed to Syria by coasting along the shore of Asia Minor. Thus far all is clear. The difficulty is to know when it was that this original plan, for the abandonment of which he now defends himself, had been communicated to the Corinthian Church. That it had been abandoned when he wrote 1 Cor. xvi. 5—7. is clear, not only from the statement there contained of the second plan as the one which he meant to adopt, but from the apparent allusion to the first plan as one which he had dropped. "I will not now (*ἄρτι*) see you in passing" (*ἐν παρόδῳ*).^{*} If the hypothesis of a letter written before the First Epistle and now lost, were tenable, this might be supposed to have contained the promise, which he was now taunted with breaking. But, as it has already been shown in the notes on 1 Cor. v. 9., that there is no proof of such a letter having been written, some other explanation must be sought. Perhaps the most

obvious is, that the intelligence of this first plan may have been conveyed by Timotheus, who left Ephesus for Corinth before the First Epistle was despatched †, and who, even if he never reached Corinth, may still have been the means of communicating the Apostle's resolution. And this is confirmed by the fact that, in the beginning of the First Epistle, there are traces of the earlier plan discernible; which if that Epistle, as seems probable, was composed gradually, are compatible with the announcement of the second plan at its close. See 1 Cor. iv. 19.: "I will come quickly to you," which more naturally agrees with the direct voyage, than the circuitous route through Macedonia. The reasons of this change of plan appears to have been: (1.) The wish to spend a longer time at Corinth, than could be managed in two flying visits. ‡ (2.) The wish to have a longer interval before his coming, in which they might of themselves recover the effects of his first Epistle. §

17. He now proceeds to answer the misconstruction put upon his change of plan, of which the first was a suspicion of some sinister and worldly motives,—*κατὰ σάρκα βουλευ-*

* 1 Cor. xvi. 7.

† 1 Cor. xvi. 7.

† 1 Cor. iv. 17., xvi. 11.

§ i. 23., ii. 2., xii. 20. 21.

λόμενος μή τι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἂν βουλεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα ἢ παρ' ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ οὐ

ομαι, the second a charge of levity, τῇ ἐλαφρίᾳ ἐχρησάμην. Of these he has already, by implication, protested against the first in verses 12.—14. and he now endeavours to vindicate himself from the second.

μή τι ἄρα. "Surely I did not." τῇ ἐλαφρίᾳ. The article is inserted to indicate: (1.) either the general habit of mind; or, (2.) the levity with which he was charged; probably the latter. For the construction with ἐχρησάμην, compare πολλῇ παρόρσειά χρώμεθα, iii. 12. The difference of the tenses, ἐχρησάμην and βουλεύομαι, appears to be occasioned by the different sense required. If he was guilty of levity, it was when he changed his purpose. If of worldly motives, he was still actuated by them now.

ἵνα ἢ παρ' ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ οὐ οὐ. These words may be taken in three ways:

(1.) Closely connected with κατὰ σάρκα βουλεύομαι, "Am I animated by worldly purposes, in such a way as that I obstinately adhere to my original plans, although the Spirit of God impels me to alter them?" Compare Acts xvi. 6, 7., where the Apostle's own judgment is described as overruled by the Spirit. But to this interpretation there is the fatal objection that it would take ναὶ ναὶ in a bad sense, and

represent adherence to his resolution as a sin; whereas in all the ensuing verses ναὶ is taken in a good sense, and adherence to his resolutions is allowed to be good, although in this instance he had deviated from it.

(2.) Separated altogether from the question, and put in the answer to it, being in fact the reason for the direct reply which is suppressed. "Am I actuated by worldly motives? No, I am not: but in order that I may preserve my Christian firmness; that my affirmations may be really affirmations, and my negations really negations; that when I said I would come, I meant that I would come; when I said that I could not come, I meant that I could not come." In this case the harsh construction of ἵνα ἢ as the apodosis would be borne out and confirmed by the analogous cases of Rom. iii. 8.; 1 Cor. x. 31.; and the use of the second ναὶ and the second οὐ, as predicates of the first ναὶ and the first οὐ, would be in accordance with the only other passage where they occur thus reduplicated, having the article prefixed to the first, James, v. 12. ἦτω δὲ ὑμῶν τὸ ναὶ ναὶ, καὶ τὸ οὐ οὐ.

But the context will hardly admit of his bringing forward so distinctly his affirmatives

οὐ ; ¹⁸ πιστὸς δὲ ὁ Θεός, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστι^a ναὶ καὶ οὐ. ¹⁹ ὁ τοῦ Θεοῦ γὰρ υἱὸς Ἰησοῦς χριστὸς ὁ ἐν

^a ἐγένετο for ἔστι.

and negatives side by side. His object in the whole passage, and especially in what follows, is not so much to assert his right of changing his resolution, as to assert that, although he had apparently given up his original plan, he still in fact and in spirit adhered to it; that, for the two short visits which they had lost, they would now, as is implied in 1 Cor. xvi. 7., be compensated by one long visit at the end of his whole journey. For this reason, he never directly states his change of purpose, but leaves it to be inferred from the statement of his original plan in verse 16., combined with the fact that, at the time when he wrote the present Epistle, he was on his way, not to Corinth, but Macedonia; and accordingly, in what follows, it is only the "Yes," and not the "No," which pervades his argument.

It is best therefore to take these words as a part of the question, the reduplication being understood only as adding strength. "Am I actuated by worldly motives, in such a manner as to give way to inconsistency; that I should say 'yes' at one time, and 'no' at another; promise to come, and then break my promise? No: I promised to come, and I shall fulfil that promise." In this

case, it is an objection that the article before the first *ναὶ* and the first *οὐ* loses its force, and the reduplication is only for the sake of emphasis. But the article may be accounted for like that before *ἐλαφρία*. "In such a way as that you should see in me *that* interchange of 'yes' or 'no' of which you complain." And the reduplication is justified by the similar use of it in Matt. v. 37.: *ἔστω δὲ ὁ λόγος ὑμῶν, Ναὶ ναί, Οὐ οὐ*, and (in the case of *ναὶ*) by the frequent iteration in the Gospels of "Amen, amen," which is merely the Hebrew form of *naí*.

The Apostle's life was so bound up with his teaching, that, in the mind of his opponents, the charge of personal levity was immediately transferred to his teaching; and he in like manner considers that his conduct will be sufficiently vindicated from the charge by the vindication of his teaching. Compare ii. 17., iv. 6., where he similarly repels the insinuation of duplicity, and 1 Cor. ii. 1.—5., where he shows that the simplicity of the subject of his teaching is to be found in the manner of his teaching no less.

18. *πίστος δὲ ὁ Θεός*. "So true as it is that God is faithful, so true is it that my com-

ὑμῖν δι' ἡμῶν κηρυχθεῖς, δι' ἐμοῦ καὶ Σιλβανανοῦ καὶ Τιμοθέου, οὐκ ἐγένετο ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν· ²⁰ ὅσαι

munications are not variable.”* ὁ λόγος is purposely indefinite, in order to include both his personal communications and his preaching; else he would have said κήρυγμα.

19. ἐγένετο. Rec. Text, D³. E. I. K. ἔστι. Lachmann, A. B. C. D¹. F. G. If the former were the true reading, it would refer to his first preaching amongst them; if the latter, to his habitual teaching. The sense would suit either reading. The authority is decisive for the latter.

At the thought of the subject of his preaching, he at once ascends into the higher sphere ever present to his thoughts, from which he returns in verse 22., to resume his personal defence. “I have said that my words to you are not mixed up of ‘yes’ and ‘no,’ because He who is the great subject of our preaching, not of my preaching only, but of my colleagues’ also, was not a mixture of ‘yes’ and ‘no;’ on the contrary, His whole life has been summed up in one eternal ‘Yes;’ for in them all the promises of God received their true fulfilment.”

“The Son of God, Jesus Christ.” Word is heaped upon word to express the greatness of Him whom they preached,

and so to aggravate the impossibility of His connexion with any littleness or levity. The names of Silvanus and Timothy seem to be introduced partly in order to intimate the entire unity with which they taught of Him; partly also not to arrogate too much to himself. The phrase “was not yea and nay” (οὐκ ἐγένετο) evidently from the tense refers to the life of Christ on earth; the particular aspect of that life, to which he alludes, seems to be, not so much the truthfulness, as the certainty attendant on His words and deeds: such as is represented in the sayings, “As the Father said unto me, so I speak.”† “Now speakest thou plainly, and speakest no proverb.”‡ “He spake as one having authority, and not as the Scribes;”§ and in the expression ναὶ ἐν αὐτῷ γέγονεν, there seems an almost special reference to the well known “Amen, amen,” “Verily, verily, I say unto you,” of the Gospel narrative, comprehending also the thought that, not only were His own words based on immovable certainty, but that in His life and works the promises of God Himself were justified and fulfilled. Hence the per-

* Compare for the form of adjuration xi. 10.; Rom. xiv. 11.

† John, xii. 50.

‡ John, xvi. 29.

§ Matt. vii. 29.

γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ ναί. διὸ καὶ δι' αὐτοῦ* τὸ ἀμὴν τῷ θεῷ πρὸς δόξαν δι' ἡμῶν. ²¹ ὁ δὲ βεβαιῶν ἡμᾶς σὺν

* καὶ ἐν αὐτῷ for διὸ καὶ δι' αὐτοῦ.

fect tense of γέγονεν, "is and has been, and is still producing its results."

20. To the Greek *ναί* is here added the Hebrew "Amen," partly to give greater emphasis, as in the Apocalypse, where the most solemn expressions are given both in Greek and Hebrew, partly perhaps in allusion, as above noticed, to the "Amen" of the Gospel narratives, partly as the close of an impassioned passage, which he ends, as usual, with a doxology, to which the "Amen" of the public assemblies * formed the natural accompaniment. The Received Text, with D³. E. I. K. reads *καὶ ἐν αὐτῷ*. Lachmann, with A. B. C.F.G. (D. reads *καὶ δι' αὐτοῦ*) *διὸ καὶ δι' αὐτοῦ*. The former is merely a repetition of the previous clause, only substituting the Hebrew *ἀμὴν* for the Greek *ναί*. The latter (which is no doubt the true reading) must directly refer to the public doxology.

If these expressions be admitted to allude to the life and character of Christ, they are important, as the earliest written record of the impression left by that unswerving certainty of resolution and of teaching which,

in the actual Gospels, is so prominently brought out. Compare a similar allusion in the adjuration of Rom. xi. 10. as the *truth* of Christ is in me (ἡ ἀλήθεια Χριστοῦ). Compare also John, xiv. 6., "I am the *truth*." John, xviii. 37.: "To this end was I born . . . that I should bear witness unto the truth:" and (in still closer conformity with this passage) Rev. iii. 7.: "He that is true," and Rev. iii. 14., "The Amen, the faithful and true witness."

21. With the doxology the digression properly ends; but one thought lingers, as it were, behind, which he must express before he returns to the line of his personal defence. As in 1 Cor. iii. 23., - xi. 3., xv. 24. —28., he passes on from the greatness of Christ to the Divine greatness still beyond, so also here, after having represented Christ, as the one subject of his preaching, and the one consummation of the Divine promises, he still thinks it necessary to ground the steadfastness of his faith on the ultimate basis of all hope and trust, God Himself; as if he said, "Christ is faithful and immovable; and He who

* See 1 Cor. xiv. 16.

ὁμῖν εἰς χριστὸν καὶ χρίσας ἡμᾶς θεός, ²² ὁ καὶ σφραγισάμενος ἡμᾶς καὶ δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

²³ Ἐγὼ δὲ μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν

makes us faithful and immovable with Christ, is no less than God." *βεβαιῶν* is the emphatic word, connecting this with the preceding verses. *ἡμᾶς σὺν ὑμῖν* ("us with you") is inserted apparently with a view of introducing on every occasion his sense of complete union with the Corinthians, as in i. 4—7.

εἰς χριστόν, "into Christ, so that we become more and more" (this seems the force of the present tense in *βεβαιῶν*) "identified with them." *χρίσας*, "He who anointed us to be like the Anointed." Observe the connexion of *χριστός* and *χρίσας*. For the application of the word to Christ see Acts, x. 38. to believers generally, as here; 1 John ii. 20.

²². *ὁ καὶ σφραγισάμενος καὶ δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος, κ.τ.λ.* The tenses of these words, as of *χρίσας*, point to the moment of conversion, when the gifts of the Spirit were first given, as in Acts, ii. 38., x. 44., xix. 8., and the figure of "sealing" (as in Eph. i. 13., iv. 30.), and of the "earnest" or "pledge," indicates the assurance conveyed by those gifts, of the reality of the faith into which

they had been baptized, especially of the union with Christ, spoken of in the context.

ἀρραβῶν is used twice besides (v. 5.; Eph. i. 14.), and always in a similar context. The word signifies the first instalment paid as a pledge that the rest will follow. It is used by the Greek orators, and by the earlier Latin writers, especially Plautus and Terence. A. Gellius (xvii. 2.) speaks of it as a word considered in his time (A. D. 120—150) to be vulgar and superseded by "*Arra*," which is the substitute for it in later Latinity. It is remarkable that the same word *רַבְוֹן* is used in the same sense in Hebrew, Gen. xxxviii. 17. 18., from *רַבַּץ*, to "mix" or "exchange," and thence "to pledge," as Jer. xxx. 21., Neh. v. 3. It was therefore probably derived by the Greeks from the language of Phœnician traders, as "*Tariff*," "*cargo*," are derived, in English and the other modern languages, from Spanish traders. Compare *ἀπαρχήν*, "first-fruits" of the Spirit, Romans viii. 23.

²³. He now returns to the question of the delay of his visit; and as in the preceding verses (i. 17—22.) he had

ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἤλθον εἰς Κόρινθον. ²⁴ οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ πίστει ἐστήκατε· II. ¹ ἔκρινά δὲ ἑμαυτῷ τοῦτο τὸ μὴ πάλιν ἐν λύπῃ^a πρὸς ὑμᾶς ἐλθεῖν. ² εἰ γὰρ ἐγὼ

^a πάλιν ἐλθεῖν ἐν λύπῃ.

defended it on the ground that it was not really a change of purpose, so now he defends it on the ground that it was occasioned by tenderness for them.

ἐγὼ δέ. "I, whatever my opponents may say."

ἐπὶ τὴν ἐμὴν ψύχην: (1.) "against my soul," i. e. if I speak falsely; or, (2.) "into the presence of my soul to testify that I speak the truth."

φειδόμενος ὑμῶν, "that I might not have occasion to exert my power to the full, and take vengeance on your sins." οὐκέτι, "no more." "I gave up the thought of coming."

24. οὐχ ὅτι, κ.τ.λ. "When I speak of sparing you, I do not mean that I had or have at any time despotic control over your faith, over your Christian life." "We are but co-operators with you in producing, not your grief, but your joy; and, so far from our being the masters of your faith, it is by your faith that you stand independently of us." ὅτι κυριεύομεν is suggested by the idea of authority implied in φειδόμενος. χαρᾶς, "joy," is introduced in contrast to the grief which he wished to spare them. τῇ γὰρ πίστει is the reason for οὐχ ὅτι

κυριεύομεν, the intervening clause being passed over as parenthetical, as in Mark v. 41. 42., xvi. 3. 4.

II. 1. ἔκρινά δὲ ἑμαυτῷ. "For myself," i. e. "for my own happiness, as well as yours."

πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν. In all the best MSS. ἐν λύπῃ is put thus early in the sentence, as the most emphatic word.

πάλιν to be taken with ἐλθεῖν, & c. "I determined that my second visit should not be painful." (λύπη being used in opposition to χαρᾶς in i. 24.)

2. The sense is: "My second visit shall not be painful; for the only object of my giving you pain before was, that I might have joy now." The abruptness is occasioned by the vividness with which the offending party at Corinth starts, as it were, into sight. "If I ever give you pain, who is it that can enliven me, except he to whom I have given pain [and who is thereby induced to repent]?" Then applying this general statement respecting his conduct to the particular circumstances of the First Epistle, he proceeds: "And accordingly I wrote that very passage in the First Epistle

λυπῶ ὑμᾶς, καὶ τίς^a ὁ εὐφραίνων με εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; ³ καὶ ἔγραψα τοῦτο αὐτὸ, ἵνα μὴ ἐλθὼν λύπην σχῶ^b ἀφ' ὧν ἔδει με χαίρειν, πεποιθὼς ἐπὶ πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστίν. ⁴ ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε, ἣν ἔχω περισσοτέρως εἰς ὑμᾶς. ⁵ εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλὰ

^a τίς ἐστιν

^b ἔγραψα . . . ἔχω.

[viz. 1 Cor. iv. 8., iv. 18., vi. 11.], in order that I should have no more pain occasioned to me by your misconduct; trusting that, as my chief joy comes from your good conduct, you, with that community of feeling which subsists between us, would give me the joy *which, as being mine, will also be yours.*" For the abruptness of *καὶ*, see ii. 16., καὶ πρὸς ταῦτα τίς ἱκανός; Luke, xviii. 26., Καὶ τίς δύναται σωθῆναι;

4. "For I wrote with great grief and reluctance to blame you; my only object being to show my love for you." The passage is important, as giving a lively picture of the feelings with which he wrote the First Epistle, to which, and not to any lost Epistle, still less to this Epistle, his words refer. For the "many tears," compare Acts, xx. 19., "Serving the Lord with many tears." ἐκ and διὰ, "out of a broken and oppressed heart my words flowed through (διὰ) tears," διὰ expresses, "amidst floods of tears;" or, "with eyes dimmed by tears."

τὴν ἀγάπην ἵνα. For this inversion of ἵνα compare 1 Cor. ix. 15.

5. There are three ways of taking this verse: (1.) "He hath grieved me, but only in part; I say only in part, lest I should press too heavily on all of you." But against this it must be urged, first, that it is against the general context to represent himself as grieved even at all; and secondly, that it does not account for the stress laid on "all of you" (πάντας ὑμᾶς).

(2.) "He hath grieved not me, but in part you; I say in part, lest I should press too heavily on *all*," taking ἵνα μὴ ἐπιβαρῶ πάντας together in a parenthesis.

(3.) "He hath grieved not me, but in part all of you; I say in part, lest I should press too heavily;" taking ἵνα μὴ ἐπιβαρῶ alone as the parenthesis, which is perhaps the best.

The sense of these two last modes is the same, viz., that the sin of the offender, whom from delicacy he avoids more especially mentioning, was felt

ἀπὸ μέρους (ἵνα μὴ ἐπιβαρῶ) πάντας ὑμᾶς. ⁶ ἱκανὸν τῷ τοι-
ούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων, ⁷ ὥστε τοῦναντίον

by St. Paul, chiefly because it gave pain to them. And he proceeds accordingly to impress upon them that he is satisfied with the measures which they had adopted towards the offender, and entirely acquiesced in any act of indulgence which they might have shown towards him. It can hardly be doubted, from a comparison of this passage with c. vii., that, on the whole, the horror excited by the First Epistle against the offender had been very great, and that one main object of the Apostle is to moderate it. At the same time, there are some expressions which indicate that there was also a disposition to leniency in the Corinthian Church, which the Apostle, whether from a prudent fear of a reaction in favour of the offending person, if the severe measures were persisted in, or from a real tenderness towards him, eagerly meets, as it were, half way. Thus the word ἐπιτιμία ("punishment"), although it may possibly be extended to mean the extreme sentence of separation recommended in 1 Cor. v. 4., is more naturally referred to some milder punishment, whether of rebuke or fine; and the tenses of χαρίσασθαι and χαρίζεσθε, in verses 7. and 10., although they may be supposed to refer to what he expected in the

future, are naturally expressive of what had been done; or was being done at that time.

6. ἱκανόν. ἔστι or ἔστω may be understood equally well. ἱκανόν possibly in the legal sense of "satisfaction," as in Acts, xvii. 9., λαβόντες τὸ ἱκανόν. The word ἐπιτιμία occurs nowhere else in the New Testament; but its meaning in classical Greek is in favour of the sense of "fine" or "rebuke." ἡ ὑπὸ τῶν πλειόνων is the sentence inflicted by the majority of the meeting of the whole Church in 1 Cor. v. 4. Any way, what the Apostle urges is, that enough had been done by them, and that he was no longer anxious to inflict his part of the sentence.

7. ὥστε τοῦναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι. The context would seem to have required δεῖν, "so that you ought rather to forgive," &c.; and perhaps this sense may be contained in the words. But it is more probable, that the aorist tense may have been used, from the Apostle's knowledge that, to a certain extent, they had already forgiven the man, and thus the sense will be: "So that you have rather done rightly in forgiving." παρακαλέσαι must here have the sense, not of "exhorting," but of "comforting," as in i. 3, 4., and yet παρακαλῶ in the next

ὕμᾱς χαρίσασθαι καὶ παρακαλέσαι, μὴ πως τῇ περισσοτέρᾳ λύπῃ καταπόθῃ ὁ τοιοῦτος. ⁸ διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην. ⁹ εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, ἥ εἰς πάντα ὑπήκοοί ἐστε. ¹⁰ ὧ δέ τι χαρί-

verse has the sense, not of "comforting," but of "exhorting." For a similar juxtaposition of the same word in two different senses, see 1 Cor. xi. 23. *παρέδωκα, παρέδιδото.*

τῇ περισσοτέρᾳ λύπῃ, "by the excess of his grief," the article implying that he is speaking of the well known grief of the individual.

ὁ τοιοῦτος, the usual expression of the Apostle, almost like ὁ δεῖνα, when he alludes to a well known person, without wishing to specify him more particularly. Comp. xii. 1.2.

8. He now proceeds to express his entire agreement in any act of conciliation which they had adopted or might adopt, throwing the whole weight of his apostolical authority into this act of "loosing," by the Christian society, as he had before thrown it (in 1 Cor. v. 4.) into the act of "binding."

κυρῶσαι, "confirm." This favours the supposition that they had already commenced some milder course, which he here urges them to continue. "kūros est penes amorem, non penes trititiam: majestas regiminis et disciplinæ ecclesiasticæ sita est in amore." (Bengel.)

9. εἰς τοῦτο γὰρ καὶ ἔγραψα. The sense is, "You may safely

exchange harsher for gentler measures; for the object which I had in writing so severely in 1 Cor. v. 4. 7. is fulfilled, now that I see how readily you obeyed me."

It is a hyperbolical expression of his gratitude to them, as though his object had not been (what, however, it chiefly was) the reformation of the offender, but the trial of their obedience. Compare vii. 12.: "Though I wrote unto you, I wrote not for his sake that had done the wrong, but that our care in the sight of God might appear for you." Compare, also, 1 Cor. ix. 9. 10.: "Doth God care for oxen? Or saith he it altogether for our sakes? For our sakes."

εἰς τοῦτο, i. e. "for this object which I proceed to state." In classical Greek it would have been εἰς τόδε . . . καὶ, in fact. τὴν δοκιμὴν ὑμῶν, "your proved sincerity." The words seem to be a confusion of two constructions—ἵνα γνῶ τὴν ὑπακόμην ὑμῶν, and ἵνα σχῶ δοκιμὴν ὑμῶν. Compare, however, Phil. ii. 22., τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε.

10. ὧ δέ τι χαρίζεσθε. Here again he implies, not only that they are going to forgive, but that they are, or have been forgiving: unless, which is hardly

ζῆσθε, καὶ γὰρ καὶ ἐγὼ ὁ κεχάρισμαι, εἴ τι κεχάρισμαι^a,

^a ἐγὼ εἴ τι κεχάρισμαι ᾧ κεχάρισμαι.

likely in so personal an argument, he is laying down a general principle. And following up the train of thought opened in i. 23. 24., he insists on their entire and independent authority to forgive; going even so far as to say that, even if he had taken upon himself to forgive, it would have been not, of his own impulse, but for their sakes; and that this forgiveness was as truly as in the name and person of Christ, as had been the former act of condemnation, 1 Cor. v. 4.

In the parenthesis (καὶ γὰρ ἐγὼ δι' . . . ὑμᾶς) is a slight variation of reading: (1.) ὁ κεχάρισμαι, Lachmann, A, B, C, F, G. (2.) ᾧ κεχάρισμαι, Received Text, D², D³, E, I, K. It arises probably from the similar pronunciation (in later Greek) of ὁ and ᾧ. According as (1.) or (2.) is adopted by the MSS. the order of the two clauses in the parenthesis is inverted. No difference is made in the sense, except that ᾧ ("to whom") excludes a variation of sense which ὁ "what" admits; namely, the possibility of taking κεχάρισμαι as passive. If (as most interpreters take it) it is transitive (as in Acts, xxvii. 24.; Gal. iii. 18., like ἡγωνισμαι), then, whether the reading be ὁ or ᾧ the meaning will be: "For in this, as in

all else, my chief motive is my sympathy for you. Whatsoever [or whomsoever] I have in any previous time forgiven, I have forgiven for your sakes." If it is passive, then the meaning will be: "For your welfare is the chief thing to be considered, in this as in all besides; for even the forgiveness which I have myself received was for your sake, for the services which I might render you." χαρισθῆναι and χρισθέντα, ἐχαρίσθη, χαρισθήσομαι are so used in Acts. iii. 14.; 1 Cor. ii. 12.; Phil. i. 29.; Philom. 22., and the sense: "I have had something forgiven to me," is justified by the analogy of ἐπίστευμαι τι, Rom. iii. 2.; 1 Cor. ix. 17. For the general sense of the passage thus understood, compare 1 Cor. xv. 10.: "By the *grace* of God (χάρις) I am what I am: and his grace which was bestowed upon me was *not in vain*;" and for the humility of the expression, "If I really have been forgiven," compare 1 Tim. i. 13.: "I obtained mercy because I did it ignorantly," 1 Cor. iv. 4.: "Yet am I not hereby justified." In the former case ἐγὼ will be, "I as well as you:" in the latter, "I as well as the offender." Both would make good sense. The context, and the transitive use of κεχάρισμαι elsewhere in the

δι' ὑμᾶς ἐν προσώπῳ χριστοῦ, ¹¹ ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

New Testament, are in favour of the first.

ἐν προσώπῳ χριστοῦ, may be connected with the main sentence, or with *κεχάρισμαι*, probably the first. Compare ἐν ἡμέρᾳ, Rom. ii. 16., where the same ambiguity of construction occurs. It must be (not merely "in the presence of," which would be expressed by ἐνώπιον, κατέναντι, ἐνάντιον, but more strongly) "as if Christ himself were looking on."

11. ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ σατανᾶ. "I forgive, and you forgive, [and I have been forgiven,] lest by withholding such forgiveness sinners should be driven to despair, and so Satan, the great adversary, should win an unfair advantage over us." Compare 1 Cor. vii. 5.: "Come together that *Satan* tempt you not for your incontinency."

τὰ νοήματα "his designs against Christ's kingdom."

PARAPHRASE I. 12—II. 11. — *“I rejoice in my deliverance; I trust in the continuance of your sympathy; for I am conscious of my perfect sincerity to all, but especially to you. There is nothing, as my enemies would insinuate, kept back from you; my letters have no double-meaning, my writings and my life are both equally open to your inspection; and whatever misconstructions you may put upon them now, will be cleared away in the perfect knowledge and perfect sympathy which you will have in the great day, when all shall be revealed, and we shall know and be known entirely. If you fully understood this, you need have no fear of any levity or any double-dealing in the recent delay of my visit to you. My original plan, it is true, had been to pay you two visits; one on my way to Macedonia, one on my return from it. But now that you find that I am writing from Macedonia before I visit you, you must not suppose that I have broken my former promise, and that what I have said one day, I unsay the next. God knows how contrary this would be to the whole spirit of my communications with you; how contrary, above all, to the spirit and character of Him who is the one subject of the teaching of myself and of my colleagues alike. The Son of God, who appeared amongst us in the person of Jesus Christ, spoke and acted in no vacillating manner. The “Yes,” the emphatic “Amen,” which was the especial mark of all His Divine discourses, was but the expression of the perfect consummation of all the Divine promises in Him, the foundation of the solemn praises which we offer to*

God, from whom those promises came ; Who, at our conversion, gave both to us and to you (for we cannot be separated) a pledge of the gifts of the Spirit, of our complete identification with Christ in this certainty and firmness as in all besides, we being anointed by the same Divine Spirit that anointed Him. God knows (to return from this general assurance to my own particular case), God knows that it was from no weakness or duplicity that I delayed my visit. It was simply that I might not be obliged to use my authority severely against you. And when I speak of my authority, it is not that now, or at any other time, have I any despotic control over that faith in which you stand independently of any human teacher. All that I now wish to do is to help in making your happiness which is my happiness. And, therefore, I was resolved for my own sake, that my second visit to you should not be in sorrow either to yourselves or to me. For if I cause sorrow on my coming to you, the very countenance which should have greeted me with smiles greets me instead with the sorrow which I have myself occasioned. This was my object in using the severe language of my First Epistle, that the sorrow which I felt for the sin committed amongst you might be removed ; and that I might thus feel the happiness which, as being mine, I felt sure would become yours also. This was my object ; and not any wish to cause you sorrow, but to show you the love which I bear to you above all ; as is well testified by the heart-breaking anguish and bitter tears which that Epistle cost me. And this sorrow, so far as it was occasioned by one of your society ; was, in fact, not so much my sorrow, as in a great measure the sorrow of all of you. It was not, therefore, my concern, but yours, to punish him ; if I interpose at all, it must be

not in my own behalf, but in his. The punishment which the majority of the Christian society among you has inflicted upon him, is sufficient; the course now to be pursued is of forgiveness and consolation, lest he should be overwhelmed and driven to despair by sorrow. Whatever marks, therefore, of Christian love you have shown towards him, may safely be continued; by the punishment which in obedience to me you have inflicted upon him, you have quite fulfilled my object in writing to you. And whatever marks of forgiveness you show, receive my full approbation; for it is for your sakes, and because of your forgiveness, and not from any impulse of my own, that I have exercised forgiveness myself [as it is for your benefit that I have been myself forgiven], in the presence of Him who is always watching lest an opportunity of evil should be given to the Adversary."

THE general interest of this passage, as distinct from its incidental allusions to the life of Christ, already noticed in the comments on i. 19., consists in its exhibition of the Apostle's relations to his converts. First, in the repudiation of the charge of duplicity and vacillation, it discloses his keen susceptibility to attacks of this kind. It is remarkable, partly as showing a degree of sensitiveness which perhaps we should hardly have expected in a character of such intense devotion to great objects, partly as a natural consequence of the peculiar feeling of high honour and courtesy, which runs through the Apostle's writings, and which, as Paley and Coleridge have well observed, makes him a striking example — they might almost have said the first example in any great detail — of what is now called by the untranslateable name of "gentleman."

Secondly, it is historically instructive, as containing the virtual retraction of the censure in 1 Cor. v. 1.—6. It is an instance of the Apostle's loosing, as the former passage is of the Apostle's binding. It is an instance of the ready forgiveness of the Apostle, as soon as the need for anger was gone; thus exemplifying, in a practical case, as he himself observes in ii. 10., the great peculiarity of the Gospel. It is an instance, also, of the wish to allow the Christian society as much independent action as possible; the very opposite of a despotic or hierarchical ambition. "Not lording it over their faith." "By faith," their own faith, "they stood." The penalty is inflicted "by the majority." "To whomsoever they forgave, he forgave." (i. 24., ii. 6. 10.) The Apostle treats his converts as his equals. It is indeed probable, that his influence was so great as virtually to give him authority over them, which they would be unwilling to dispute. Still, the 9th Chapter of the First Epistle, and the 10th Chapter of this Epistle, sufficiently prove the fact, that by a large party it was disputed; and this fact, agreeing as it does with the Apostle's renunciation of any infallible claims, shows what large concessions were made in the apostolical age to the principle of freedom, in spite of the manifold disorders which it introduced.

(3.) *The Arrival of Titus.*

II. 12—16.

¹² Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ, καὶ θύρας μοι ἀνεωγμένης ἐν κυρίῳ, ¹³ οὐκ ἔσχηκα ἀνεσιν

12. After the digression thus occasioned by the protest against the false insinuations grounded on his delay, he resumes the main subject of this portion of the Epistle (viz. the arrival of Titus with the good news from Corinth) which had filled his mind at its opening. It is as though he said, "Let me then put aside all these questions about my delay, and let me place before you the scene at Troas. There, although with every facility for pursuing the mission which I had long hoped to accomplish in those parts, I was so distracted by not receiving the expected tidings from Corinth, that I tore myself away from the disciples of Troas, and embarked for Macedonia."

τὴν Τρωάδα. The article perhaps indicates the region of "the Troad," rather than the city. Still it must have been in the city that the Apostle stayed. It had been built by Antigonos, under the name of Antigonia Troas; was afterwards called by Lysima-

chus, Alexandria Troas*; and was at this time a Roman "colonia Juris Italici," and regarded with great favour by the Roman Emperors, as the representative, though at a considerable distance, of the ancient Troy, of which, throughout the middle ages, and still by the inhabitants, it has been supposed to occupy the site. According to Acts xvi. 8. St. Paul had been prevented from staying there on his first visit by the vision which called him immediately into Macedonia, and on the return from his present journey, in Acts xx. 3.—6. was received there, evidently with much enthusiasm, and remained for more than a week. These indications of the field of labour thus opened for him, agree with the expressions here used, εἰς τὸ εὐαγγέλιον, "with the view of preaching the Gospel," and θύρας ἀνεωγμένης, "a great opportunity offered for preaching." See on 1 Cor. xvi. 9. ἐν κυρίῳ, "in the sphere of the Lord."

* Conybeare and Howson, vol. i. pp. 301. 302.

τῷ πνεύματί μου, τῷ μὴ εὐρεῖν με Τίτον τὸν ἀδελφόν μου, ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν. ¹⁴ τῷ δὲ

13. οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου, *i. e.* "My spirit drove me forwards," as, to a certain extent, in the first visit to Troas, described in Acts xvi. 8. when "the Spirit suffered them not" to stay in Asia. τῷ μὴ εὐρεῖν, by reason of the non-arrival of Titus; Troas having been appointed on this occasion, as in Acts xx. 3., for the place of rendezvous.

It is remarkable that the Fathers have entirely missed the reason of Paul's trouble about the absence of Titus. Jerome asserts that it was because Titus was his interpreter, and therefore without him the Apostle was unable to preach. ἀποτάξάμενος, "taking leave," Acts. xviii. 18. 20.; Luke ix. 61.; Mark xvi. 46. αὐτοῖς, *i. e.* "the disciples at Troas." Compare his farewell parting with them in Acts xx. 7.

ἐξῆλθον, "I went forth." The same phrase is used for the departure to Macedonia in Acts xvi. 10., xx. 1., apparently to mark the transit from Asia into Europe.

14. This would have been the natural point at which to enlarge on the details of Titus's message, which he received in Macedonia. But it would seem as if the recollection of the relief which it afforded

him, was so overpowering that, without even mentioning it, he breaks out in a strain of thanksgiving similar to that in i. 3.—10., but more impassioned; and in the course of this, the whole importance of his office seems to burst upon him, in such vivid colours; that he is unable to withdraw, as it were, his gaze from the vision which thus opens before him, with one distant vista after another, so that the main thread of his subject is not resumed till vi. 11—13., vii. 2—16., in language so exactly harmonizing with that in these verses (12. 13.) as to leave no doubt that we have there the thoughts which have been here so abruptly intercepted.

πάντοτε, "always," *i. e.* "even from the deepest distress." ἐν παντὶ τόπῳ, "in every place," *i. e.* "at Corinth, as well as Macedonia and Troas;" his thoughts travelling from one part of his Apostolical sphere to another, the electric spark of his influence being communicated no less by his letter to Corinth than by his preaching to Macedonia and Troas.

θριαμβεύειν is properly, "to lead captive in triumph," as in Col. ii. 5., as in all classical authors*, and probably retains this signification here, expres-

* See Wetstein ad h. l.

Θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ, ¹⁵ ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ Θεῷ ἐν τοῖς σωζομένοις

sive of the complete dependence of the Apostle on God, and of the over-ruling of all the Apostle's anxiety to good; he being himself the sacrifice. (Comp. Phil. ii. 17., Ἄλλ' εἰ καὶ σπένδομαι.) But the sense of conquest and degradation is lost in the more general sense of "Making us to share His triumph." And this more general sense is to a certain extent borne out by the force of verbs in *εύω* (like the Hebrew Hiphil), which has been observed in *μαθητεύειν*, properly, as in Matt. xxvii. 57., "to be a disciple;" but in Matt. xxviii. 19., xiii. 52.; Acts xiv. 21., "to make disciples;" and *βασιλεύειν*, properly "to be a king;" but in 1 Sam. viii. 22., xv. 11.; 1 Chron. xxiii. 1.; 2 Chron. i. 8.; Judg. ix. 15. 61. 18.; 2 Sam. ii. 4., iii. 17.; Isa. vii. 6. (LXX.), "to make a king." *χορεύειν*, properly, "to dance;" but in Eur. Herc. F. 688. 873. "to make to dance."

The idea of the Roman triumphal procession, in the eyes of the then existing world the most glorious spectacle which the imagination could conceive, and in its general features familiar even to those who had

never witnessed it, seems to suggest the thought of the fragrant odours, whether from the altars smoking with incense in the open temples*, or from the sacrifices offered up on the arrival of the procession at the temple of the Capitoline Jupiter.†

15. As applied to the knowledge of God revealed through his preaching, this thought expresses the invigorating and quickening effect of the new element of life, Christianity permeating the world as a cloud of frankincense. This figure he then proceeds to detail more at length in the following verses. His own life, as representing and diffusing the knowledge of God, is now the fragrant odour rising up before God, as in the primitive sacrifices. (Compare Gen. viii. 21., "The Lord smelled a sweet savour;" Lev. i. 9., "A sweet savour unto the Lord" (*ὁσμὴ εὐωδίας*, LXX.)), and this odour is given forth, because of his union with Christ: it is not his act, but Christ's; hence the emphatical position of *Χριστοῦ* in the sentence. The two ideas of his own self-sacrifice (as in Eph. v. 2.), and of his offering up his work to

* Plutarch, *Æm. Paul.* c. 32.

† Jos. B. J. vii. 5, 6.

καὶ ἐν τοῖς ἀπολλυμένοις, ¹⁶ οἷς μὲν ὁσμή ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὁσμή ἐκ ζωῆς^a εἰς ζώην.

^a ὁσμή θανάτου . . . ὁσμή ζωῆς.

God (as in Phil. iv. 18. ; Rom. xv. 16.), are blended together. Compare Col. ii. 15.

16. The metaphor of the odour suggests the double effect which his preaching might have, according to the Rabbinical image, so frequent as to be almost proverbial, by which human life and action, and especially the Law, is spoken of under the figure of a scent, either deadly or salubrious. (See Wetstein and Schöttgen, ad h. l.) *

It may be observed that this passage is the origin of the metaphor, once so frequent in the religious language of Christendom, as in popular belief to have been even re-con-

verted into a fact, of "the odour of sanctity," applied in large portions both of the Eastern and the Western Church, to the beneficent influence of a holy life, followed by a holy death.

For the present tense of ἀπολλυμένοις and σωζομένοις, see 1 Cor. i. 18. The repetition of the phrases, ἐκ θανάτου εἰς θάνατον—ἐκ ζωῆς εἰς ζώην, is in the Apostle's manner. Comp. Rom. i. 17., ἐκ πίστεως εἰς πίστιν: 2 Cor. iv. 17., καθ' ὑπερβολὴν εἰς ὑπερβολήν. They are, in fact, Hebrew superlatives, which are expressed by repeating the emphatic word twice.

PÀRAPHRASE II. 12—16. — *“I came to Troas, and had a great field open before me. But I was so anxious for news from you, that not finding Titus there, I passed over the *Ægean*, and came to Europe. There, thanks be to God, I heard the tidings that out of my feeble efforts God had brought the spectacle of a glorious triumph, and that the incense of the triumphal sacrifice in my life and teaching had penetrated far and wide. Alas! that there should be a darker side; for to some it is not the scent of life and health, but of poison and death.”*

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IN these few abrupt words we have a glimpse of the outward scene which witnessed events and feelings on which the whole of this Epistle is founded. It is but a glimpse, closed almost as soon as revealed. We cannot dwell, as else we should wish, on the striking thought of the Apostle standing day by day on the wooded shores of that classic région, under the heights of Ida, vainly expecting the white sail of the ship which was to bring back his friend from Corinth. We cannot allow ourselves to thread with him the maze of the lofty islands of Lemnos, and Tenedos, and Samothrace, as he sought once more the great continent to which, from that same city of Troas, he had five years before been invited by the vision of the Macedonian stranger. The more striking are these associations to us, the more conclusive is the proof which the absence of any such allusions in this Epistle furnishes, of their slight effect on the mind of the Apostle. Even the description of

the actual meeting with Titus, so full of dramatic interest, is dissolved in the burst of thankfulness which expresses itself in imagery not borrowed from the neighbouring localities, but from the gorgeous spectacles in the Imperial City as yet unseen and remote.

But perhaps the most remarkable feature of the passage is the sudden transition from the bright to the dark side of the picture, from the thought of the benefits to the thought of the evil effects of his teaching. Probably here, as elsewhere in this Epistle, his consciousness of the sympathy between himself and the Corinthian Church is checked by the recollection of his opponents. which immediately afterwards comes openly to view. and interrupts by a long digression the joyous strain on which he had just entered. But this feeling of the double aspect of Christianity, of its failures side by side with its successes, of its judgments and responsibilities side by side with its blessings and privileges, is characteristic, not only of this juncture of the Apostle's life, nor of his writings only, but of all parts of the New Testament. "The falling and rising again of many in Israel," "a sword" and "a fire upon earth," "the Son of man finding no faith when he comes," are amongst the many instances in which, as here, a shade of pensive and melancholy foreboding goes along with the most triumphant exultation; most unlike the unqualified confidence and security of the partial and one-sided views of Religion, which, within or without the pale of Christianity, have from time to time appeared,—most like the mingled fortunes of good and evil which have been the actual condition of Christendom, as recorded in history.

## (II.) DIGRESSION ON THE APOSTOLICAL MISSION.

II. 16—VI. 10.

(1.) *The Plainness and Clearness of the Apostolical Service.*

II. 16—IV. 6.

<sup>16</sup> καὶ πρὸς ταῦτα τίς ἱκανός; <sup>17</sup> οὐ γὰρ ἐσμὲν ὡς οἱ πολλοί

A double train of thought here comes across him, and, as it were, chokes his further utterance. First, there is the consciousness roused within him, by his own impassioned expressions, of the greatness and responsibility of his mission. This vents itself in the question "And who is sufficient for these things?" (*καὶ πρὸς ταῦτα τίς ἱκανός;*) The abruptness of the connexion is shown by the abruptness of the construction. (For a similar use of *καὶ*, compare ii. 2., *καὶ τίς ὁ εὐφραίνων;*) "These things" (*ταῦτα*) relate to the responsibilities just described.

But, secondly, this sense of the greatness of his mission, and of his own inadequacy to fulfil it, is blended with the thought (latent in the previous verses) of the calumnious insinuations and evil designs of his opponents, so as to call out the feeling that, though he was not worthy, much less were they; that though he was not worthy, he still was free from the charges of dishonesty and meanness which they brought against him; that though he was not worth

in himself, yet he was worthy by the help of God, who had, raised him to a level with the office to which he had been called. The confluence of these three contrasts is protracted from ii. 17. to iv. 6., and thus the direct answer which might have been expected to the question in ii. 16.,—"In his own strength no one is sufficient," is in fact exchanged for the suppressed answer "*[I am sufficient]*, for I stand on a ground quite different from that of my opponents, or from that which they ascribe to me." But still the direct answer is given by implication, in iii. 5. 6., where he explains in what sense he was, and was not, "sufficient;" and the whole course of the argument, showing how, in spite of all weaknesses and difficulties, he was enabled to accomplish the vast work set before him, is resumed in iv. 1. for a moment, and then at still greater length in iv. 7.—16. That the argument is continuous from ii. 16., through c. iii., is evident from the recurrence of *ἱκανός* in iii. 5. 6.

καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ κατέναντι Θεοῦ<sup>a</sup> ἐν χριστῷ λαλοῦμεν.

<sup>a</sup> κατενώπιον τοῦ Θεοῦ.

17. οἱ πολλοί. (A. B. C. K. or as it is still more strongly, and therefore, perhaps, more correctly given in D. E. F. G. I. οἱ λοιποί.) "The mass" (not of mankind in general, or of the Church, but) of teachers, of those who claim to discharge the functions of which he has just been speaking. It is a remarkable expression, as showing the isolation of the Apostle. "Athanasius contra Mundum."

καπηλεύοντες. This, like *δριαμβεύω* in ii. 14., is a neuter verb in *εὔω*, having an active sense. *καπηλεύω* is "to be a retail dealer;" but when joined with an accusative, "to make a trade of;" and as the original word signifies a low and petty merchandise, so when used actively, it usually has a bad sense, either of "making an interested use," or (from the practice of adulterating wine by petty tradesmen of "corrupting." For its use in both these senses in classical authors, as well as for the frequent allusions to the adulteration of wine by the *κάπηλοι*, see the quotations in Wetstein. In the New Testament, it is never used, except in this place. As applied to "the word of God" (i. e. the teaching of a knowledge of God, as in verse 14.), it may either be "to corrupt," or "falsify," and "to make a dishonest gain of

it," probably both. For the first of these two uses comp. iv. 2. of this Epistle: *μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ*; and for the second, Ignat. ad Magn.: *χριστέμποροι, τὸν λόγον καπηλεύοντες καὶ τὸν Ἰησοῦν πωλοῦντες*. For the general sense comp. 1 Thess. ii. 3—5.: "Our exhortation was not of *deceit*, nor of uncleanness, nor in *guile* . . . neither at any time used we flattering words, . . . nor a *cloke of covetousness*" (*ἐν προφάσει πλεονεξίας*). The particular allusion is probably to the charge brought against him of endeavouring to extort money from them through Titus or otherwise (see xii. 15. 17.), and he retorts the charge upon those who were themselves justly liable to it from their own selfish actions (see xi. 12., 13.—20.).

ὡς ἐξ εἰλικρινείας, i. e. "We speak as one who was perfectly sincere would speak," like "*οἷα ἄν*" in classical Greek. For the word see on i. 12.

ἐκ Θεοῦ, "as one who was sent by God," which he enlarges into the expression which follows, "As actually in the presence of God." *ἐν χριστῷ* to be taken with *λαλοῦμεν*, "in communion with Christ." Both these expressions occur again in a very similar context, xii. 19.



III. 1' *Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστᾶν; ἢ μὴ<sup>a</sup> χρῆζομεν ὧς [πέρ] τινες συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν<sup>b</sup>;*

<sup>a</sup> *συνιστάνειν; . . . εἰ μὴ.*

<sup>b</sup> *ὧς . . . ἐξ ὑμῶν, add συστατικῶν.*

III. 1. The protestation of his sincerity in connexion with the greatness of his mission, suggests to him a charge which his opponents brought against him, and to which he refers also in iv. 2., v. 12., x. 12., viz., that he had no commendatory letters (*ἐπιστολὰς συστατικὰς*) from the Apostles or from other Churches, as they had; and that he, therefore, was wont to commend himself by self-exaltation. We have instances of such letters expressly recorded in Acts, xv. 25. &c., and in xviii. 27., where Apollos is described as having come to this very Church of Corinth, with letters from Aquila and Priscilla, requesting the brethren to receive him; another instance is the commendation of Titus and his companion in this very Epistle (viii. 17.—19.); and it is well known, that in later times letters having the same designation (*Epistolæ commendatoriæ*), were granted by bishops to clergy travelling through other dioceses. If the opponents in question were Judaizers, it is probable that the letters on which they founded their claim to reception, were from the Church or Apostles of Jerusalem, like those “who come from James” (*τινες ἀπὸ Ἰακώβου*), in Gal. ii. 12. And it would appear that

as one of the objections to the Apostleship of St. Paul was the fact that he produced nothing of the kind, but came on his own authority —“not of man, neither by man; not conferring with flesh and blood; neither receiving the Gospel of man, neither being taught it;” but by the immediate “revelation of Jesus Christ” to himself personally (Gal. i. 12. 16.). In like manner, the Clementine Homilies (xi. 35.) represent St. Peter as warning his audience against “any Apostle, prophet, or teacher, who does not first compare his preaching with James, and come with witnesses, lest the wickedness which tempted Christ, afterwards having fallen like lightning from heaven should send a herald against them, and suborn one who is to sow error (*πλάνην*) as it suborned Simon Magus preaching in the name of the Lord under pretence of the truth.” It would also seem from the expressions here used, that he was accused of making up for this defect of external authority by eulogies upon himself and by dishonest shifts. Hence, the frequent emphasis on “commending ourselves” (*ἑαυτοῦς συνιστᾶν*), iii. 1., iv. 2—5., x. 12., and hence the connexion of this apparently

<sup>2</sup> ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστέ, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων

irrelevant topic with the asseverations of his openness and sincerity, ii. 17., iii. 12., iv. 2.

1. Ἀρχόμεθα πάλιν, κ. τ. λ. It is as if he was checked in his onward flow of self-defence, by the expected taunt of his adversaries: "Here at the very opening of his Epistle begins the old story of his self-commendation." The expression πάλιν, "again," "a second time," if it has more than a general allusion to his former conduct, must refer to such passages in the First Epistle as ix. 15. 21. συνιστάνειν in A. C. D<sup>3</sup>. E. I. K. συνιστᾶν in B. D<sup>1</sup>. If ἡ μὴ (adopted by Lachmann from C. D. E. F. G, and all the Versions) be the right reading, the construction is clear,—"or are we in want of commendatory epistles," &c. (μὴ = num). But this seems so likely to be a correction (εἰ and ἡ having in the later Greek pronunciation the same sound) of the more difficult, but nearly equally supported reading of εἰ μὴ (in A. B. e sil. J. K.), that it can hardly be adopted instead of it. If, therefore, we take εἰ μὴ χρῆζομεν as the true reading it is either: (1.) "[No, we do not commend ourselves] unless we are in want of commendatory epistles," the clause being the reason for a suppressed answer

to the question, "Do we commend ourselves?" as ii. 17. is the reason for the similarly suppressed question in ii. 16.; or (2.) an irregular use of the formula εἰ μὴ, like that in 1 Cor. vii. 17., xv. 2.; Gal. i. 7., so that the sense would be here, "Do we commend ourselves? *which would be the case* if we were desiring commendatory letters." as in Gal. i. 7. (according to one mode of interpretation), "which is not another Gospel, *as would be the case* if those who trouble me were great in authority:" the μὴ in each case being accounted for by the implied negative which runs through the whole sentence.

ἐξ ὑμῶν, "from you to other Churches." For the power claimed over other Christians by the Church of Corinth see 1 Cor. xiv. 36.: "Did the word of God go out from you, or was it to you alone that it came?"

2. Whatever be the precise sense of these words their general sense is clear: "I want no letters of commendations; you, my converts, are my real letter." This metaphor of the letter he gives twice over, in two different forms. First, he conceives of them as written on his heart, according to the image familiar in all languages, by which that

ἀνθρώπων, <sup>8</sup> φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ χριστοῦ διακο-  
νηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι ἀλλὰ πνεύματι

which is most dear and cherished is supposed to be written on the heart. "When I die, Calais will be found written on my heart," was the well known expression of the expiring queen of England. And the same thought, although not in connexion with the notion of a letter, runs through this Epistle. vi. 11.: "Our heart is enlarged, ye are not straightened in us." vii. 3.: "I have said before that ye are in our hearts." So Philipp. i. 7.: "I have you in my heart."

But, secondly, on this image, the almost unconscious expression of his intimate sympathy with them, he bases his representation of the manner in which they were to him instead of a commendatory letter; and in so doing imperceptibly passes to the more obvious metaphor, in which he conceives the letter to be written on *their* hearts by Christ, so that they should be by their lives a commendation of him to themselves and others, as proving that he was indeed a messenger from Christ. The whole passage will then run thus: "The letter of commendation which I have to give is no other than yourselves, a letter written on my heart, blended up with my inmost affections; but a letter, also, plain and open to

all the world, with no secret meaning or double dealing" (alluding to the charge, already noticed in i. 19.) "known as widely as your faith and love is known; a letter, therefore, which commends me with far greater authority than any outward testimonials, for it is a letter written not by man but by Christ, not with perishable, but imperishable materials." For the play on the words *γνωσκομένη* and *ἀναγνωσκομένη* (as in English we might say "read and re-read") compare *ἀναγινώσκει* and *ἐπιγινώσκετε* in i. 13. The imagery of the latter part is supplied from the ancient mode of writing; but it would seem as if here also the metaphor was distorted; a Gentile notion, as often in St. Paul, being blended with a recollection from the Jewish Scriptures (as *e. g.* in ii. 14. 15.). The usual writing materials for letters at this time were, as is implied in 2 John 12., papyrus and ink, to which accordingly the allusion is made in the words *οὐ μέλανι*. Compare the Rabbinical proverb, "A boy learning is like ink on new parchment; an old man learning is like ink on old parchment." (Schöttgen, ad h. l.) But the expression "by the Spirit of the living God," seems to have awakened the thought of

Θεοῦ ζῶντος, οὐκ ἐν πλαξὶν λιθίναις ἀλλ' ἐν πλαξὶν καρδίαις<sup>a</sup>

<sup>a</sup> καρδίας.

"the finger of God" which wrote the Ten Commandments on two tables in the wilderness, and hence apparently the mixture of the two incongruous images of *ink* (which would not apply to paper) and tables of *stone* (which, strictly speaking, were not employed for epistles at all). For the natural association of the two expressions "Spirit" and "finger" of God, compare Matt. xii. 28. "If I by the *Spirit* of God," with Luke, xi. 20. "If I with the *finger* of God cast out devils." *διακονηθεῖσα ὑφ' ἡμῶν* may be either: (1.) "You are a letter dictated by Christ through me as an *amanuensis*," still keeping up the figure in verse 2. of the Corinthians themselves being the Epistle; or (2.) "You have in your hearts a letter of Christ (*i. e.* His commands) brought to you by me," passing on to the effects of their conversion as described in verse 3. In such a rapid transition it is impossible to decide accurately between the two. For the great stress laid on the *fruits* of his preaching as the proof of its apostolical authority, comp. 1 Cor. ix. 2, 3.: "The seal of mine apostleship are ye in the Lord. Mine answer to them that examine me is this."

The contrast of the law of

the living Spirit in the human heart, and of the letter of the Law on stone, is suggested by the often quoted passage in Jer. xxxi. 33. to which he himself refers in vi. 17. 18. Possibly the metaphor of "the tables of the *heart*" may have been derived from the recollection of the phrase in Prov. iii. 3., vii. 3. (though not in LXX.), and the contrast of the heart of stone and the heart of flesh; in Ezek. xi. 19., xxxvi. 26. *πλαξὶν καρδίαις λιθίναις*. "Tables which are hearts of flesh." *καρδίᾱς*, in the Received Text, has no MS. authority, and is evidently a correction.

In the preceding image of "the Epistle," two ideas are brought out: one, of the spiritual, as distinct from any outward character of the testimony it afforded to the Apostle; the other, of its openness and simplicity, as opposed to concealment and obscurity. Each of these in turn suggests a further comparison of the *mode*, with the *subject*, of his teaching, analogous to the transition in i. 18.—20., from the assertion of his personal firmness and decision to the firmness and immutability of Christ. In each case he starts with a resumption of the argument as it was left in ii. 17., "Who is sufficient to sustain the Apostolical re-

σαρκίναίς. <sup>4</sup> πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ χριστοῦ πρὸς τὸν θεόν. <sup>5</sup> οὐχ ὅτι ἱκανοὶ ἐσμὲν λογιζεσθαί<sup>a</sup> τι ἅφ' ἑαυ-

<sup>a</sup> λογίσασθαι.

sponsibilities? Assisted by the consciousness of your support and sympathy, I feel that I am." This is the feeling expressed in πεποίθησιν δὲ τοιαύτην ἔχομεν ("such is our confidence") in verse 4., and again in ἔχοντες τοιαύτην ἐλπίδα ("having such a hope") in verse 12. But in each case this personal feeling is absorbed into the general contemplation of the nature of his service, in the first instance, into the consideration of the glory and life of the Gospel as opposed to the dimness and death of the Law; in the second, into the consideration of the openness and freedom of the Gospel, as opposed to the obscurity and mystery of the Law. It will thus be observed that, in this section, not only is the general character of Christianity delineated in reference to an incidental and personal circumstance, but this delineation is set forth in an express contrast to the Law, and thus for the first time a polemical element is introduced into this Epistle, almost, if not altogether, unknown to the First; but found in the Epistles to the Romans and Galatians. Even in ordinary writings, when the author throws himself into a hostile attitude, we look round

to see what enemy he is menacing; much more in the Apostolical Epistles, where almost every truth is elicited by some directly practical object. The concluding portion of the Epistle reveals to us, the connexion of ideas in the present case. The same insinuations which are indirectly glanced at here, in ii. 17., iii. 1. 2., are in x. 1—18., xi. 5—15., openly attacked, and the party from whom they proceeded, are expressly declared to belong to the Jewish Christians, xi. 22. If this be so, if in the interval between the First and Second Epistles the Judaizing party had grown to such a height of power as to assail the Apostle in the stronghold of his influence, it is not surprising that their image should be constantly before him, and that, in repelling their charges, his sense of the greatness of his mission should be enhanced by a consciousness of its superiority to the ancient and decaying system to which they were still enslaved.

τοιαύτην. *i. e.*, "Such as is inspired by your testimony, and such as I have expressed in ii. 16. 17."

διὰ τοῦ χριστοῦ, *i. e.* "My confidence is entirely through Christ;" a correction of any assertion of his own inde-

τῶν ὡς ἐξ αὐτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ, ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος

pendent power, more fully carried out in the following verses.

πρὸς τὸν Θεόν, "A confidence which will stand the test of God's trial," as in Rom. iv. 2., v. 1.

5. οὐχ ὅτι ἱκανοὶ ἐσμεν. The connexion is through the implied meaning of πεποιθήσιν, i. e., "confidence that I have the sufficiency spoken of in ii. 16.;" and the repetition of the word here proves the identity of this train of thought with that on which he then entered. "Not that my sufficiency of which I am confident, is my own," &c.

ἀφ' ἑαυτῶν, in B. C., is before ἱκανοί: in D. E. F. G. Vulg. It. Patr. Lat. after λογίζεσθαι τι.

οὐχ ὅτι, the usual phrase for οὐκ ἔρῳ ὅτι, as in i. 24.

λογίζεσθαι τι, "To judge or conclude anything out of our own sufficiency." Such is the meaning of λογίζεσθαι in the somewhat parallel passages of x. 7. (where it occurs with ἀφ' ἑαυτοῦ), and xii. 6.; and for the general sense comp. 1 Cor. iv. 1.—4. (where the word also occurs), expressive of the same union of humility and confidence; "Yet am I not hereby justified."

ἀφ' ἑαυτῶν, "from our own resources." ὡς ἐξ ἑαυτῶν, "with the confidence that it is from our own hearts;" opposed to

ἐκ τοῦ Θεοῦ, and also for the sake of accumulating phrases, as in ii. 17.

6. ὃς καὶ, = *qui idem*, "the same God who" (with reference to ἱκανοί immediately preceding) "made us sufficient to be" διακόνους, as in the common Greek phrase παιδεύειν σόφον ("to educate so as to make wise"), τύπτειν νέκρον ("to strike so as to kill"). The word διάκονος, "servant," or "instrument," refers back to διακονηθεῖσα in verse 3.

καινῆς διαθήκης, "not of an old and worn-out covenant; but of a new covenant, instinct with youthfulness and energy;" and then the mention of this newness leads him back to the image of the living Epistle of the Corinthian Church, and the dead letter of the Mosaic Law, as set forth in verse 3. —"Of a new covenant, which consists not in a writing like the Law, which could do nothing but pronounce the sentence of death on those who destroyed it; but in a Spirit which, according to the very nature of spirit, which is the principle of animation, breathes life and vigour into the soul." For the words "new covenant" (καινῇ διαθήκῃ), see 1 Cor. xi. 25., "My blood of the new covenant;" from which expression of our Lord they are probably derived. Observe the omission

ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκταίνει, τὸ δὲ πνεῦμα ζωοποιεῖ. <sup>7</sup> εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμματι<sup>a</sup> ἔντε-

<sup>a</sup> ἐν γράμμασιν.

of the article before *διαθήκης*, *γράμματος*, *πνεύματος*.

The connexion of the ideas of "life" and "spirit," as expressed in the words *ζωοποιεῖ* and *πνεῦμα* is obvious, and is to be found in John, vi. 63.: "The words that I speak . . . they are *spirit* and *life*." 1 Cor. xv. 45.: "A *quickening* (*ζωοποιούν*) *spirit*." Rom. viii. 11.: "He shall *quicken* your mortal bodies by his *Spirit*." Gal. vi. 8.: "He that soweth to the Spirit shall of the *Spirit* reap *life*." But the connexion between the ideas of "death" and the "letter" is less clear. In most of the previous passages just quoted, the "Spirit" is opposed, not to "the letter," but to "the flesh;" and though we now frequently contrast "the letter" and the "spirit," yet it is this very passage which has made that contrast familiar to us. The difficulty of the connexion is proved by the forced interpretations which have been given, and which are worth preserving as historical illustrations of the character of their authors. Chrysostom, and most of the Greek Fathers, take the words, "the letter killeth," to refer to the capital punishments inflicted by the Law. Origen makes the contrast consist in the uselessness of the grammatical and historical sense of Scripture,

compared with the use of the allegorical sense.

In the first place, it is clear that by *γράμμα*, "the letter," is meant the sacred books of the Old Testament: That this was a common phrase for them, at the time of the Christian era, is evident not only from the cognate word, *γράφη*, "the Scripture" (which occurs *passim* in the N. Test.), and the derived word *γραμμάτευς* ("scribe" or "interpreter of the sacred books"), but from this use, though less frequently, of the word *γράμμα* itself. "Ye believe not the writings (*τοῖς γράμμασι*) of Moses," John v. 47. "the sacred writings" (*τὰ ἱερά γράμματα* (2 Tim. iii. 15.; Joseph. Ant. x. 10. 4.)) How these expressions came to be so applied is not so clear. Although all three occur in the LXX., they are never used for the sacred books. Probably, the nomenclature arose from the fact, that to the Jews the Old Testament stood in the relation of "*literature*" generally, and hence was called by the name which the Greeks applied to their own literature. (Compare the use of *τὰ γράμματα* in this general sense, John, vii. 15.; Acts, xxvi. 24.) And the expression would be still further fixed by the increasing attention of the

τυπωμένη λίθοις ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωυσέως διὰ τὴν δόξαν

Jews to the actual *writing* of the *words* or *syllables* of the sacred books as distinguished from their contents. It is this tendency of the Jewish people which justified the Apostle in bringing out prominently to the surface of the word, the meaning which thus lay latent, within it; and hence the use of it (wherever it occurs in the singular number), not simply for the Hebrew Scriptures, but (in a bad sense) for the mere outward book or ordinance, as contrasted with the living power of the Gospel. "Circumcision in spirit and not in *letter*" (Rom. ii. 27.—29.). "The oldness of the *letter* and newness of the spirit" (Rom. vii. 6.).

Having so used the word, he transfers to it the same qualities as he ascribes to the Law. Of these one of the most remarkable is the introduction of death into the world through sin, without the power of alleviating or averting it. See Rom. v. 12.; vii. 9.; viii. 2. 3.; 1 Cor. xv. 56.; Gal. iii. 10. 21. And so here the reflection that the testimony borne to his authority in the Corinthian Church, was in many cases a *living* witness, suggests strongly the contrast of the dreary death-like atmosphere which

surrounded the old graven characters on which his opponents rested their claims.

The thought of the tables of stone now carries the Apostle more fully into the Mosaic account of their descent from Sinai; and from the glory which (as described in Exod. xxxiv.) then environed them, he argues that his mission must be more glorious still. All the words—*τοῦ θανάτου, ἐν γραμματι, ἐντετυπωμένη, ἐν λίθοις*—are meant to express the inferiority of the Mosaic covenant, "bringing not life but *death*, carved *mechanically*, in *precise* characters, on hard stones." With the same view, *τὴν καταργουμένην* is added at the end of the sentence, to leave this as the final and emphatic expression. For the point in the Mosaic narrative to which it alludes see on verse 14.

7. The Received Text with A. C. D<sup>3</sup>. E. J. K. and almost all the Versions, read *ἐν γραμμασιν*. Lachmann, with B. D<sup>1</sup>. F. G., *ἐν γραμματι*. There is hardly any difference in the sense, and each is well supported. The first would refer to the actual letters; the second, to the general fact of the writing.

*ἐγενήθη*, "came into existence."



τοῦ προσώπου αὐτοῦ τὴν καταργουμένην, <sup>8</sup> πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ; <sup>9</sup> εἰ γὰρ τῇ διακονίᾳ τῆς κατακρίσεως δόξα, πολλῶ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης δόξῃ.<sup>a</sup> <sup>10</sup> καὶ γὰρ οὐ δεδόξασται<sup>b</sup> τὸ δεδοξα-  
σμένον ἐν τούτῳ τῷ μέρει, εἵνεκεν τῆς ὑπερβαλλούσης δόξης.  
<sup>11</sup> εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῶ μᾶλλον τὸ μένον ἐν δόξῃ. <sup>12</sup> ἔχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παρ-

<sup>a</sup> ἐν δόξῃ.

<sup>b</sup> οὐδὲ δεδόξασται.

9. τῆς κατακρίσεως and τῆς δικαιοσύνης are here opposed, as θανάτου and πνεύματος in verses 7. 8. It is the earliest use in the Apostle's writings, of δικαιοσύνη in the mixed sense of "holiness" and "acquittal" unless 1 Cor. i. 30. be so regarded. δόξῃ, Lachm. A. B. C.; ἐν δόξῃ Received Text, D. E. F. G. J. K.

10. This strange use of the perfect δεδόξασται and δεδο-  
ξασμένον, is from Exod. xxxiv. 29. 35. (LXX.)

ἐν τούτῳ τῷ μέρει, "in this instance of Moses." Compare ix. 3. The neuter gender gives the whole sentence the turn of a general abstract proposition. "In this particular instance, was fulfilled the general rule that a greater glory throws a lesser glory into the shade."

11. τὸ καταργούμενον is continued in thought from τὴν καταργουμένην, in verse 7.

διὰ δόξης, "in a state of glory." There is no difference of sense between this and ἐν δόξῃ, being merely one of the variations of prepositions frequent with St. Paul. So ἐκ and διὰ, Rom. iii. 30. διὰ and ἐν, Rom. v. 10.

12. He now once more resumes the subject of his direct intercourse with the Corinthians. "Having such a hope" (ἔχοντες οὖν τοιαύτην ἐλπίδα), is the repetition of the words in verse 4.: "We have such confidence" (πεποιθήσιν δὲ τοιαύτην ἔχομεν). But by the intervening vision of the glory, present and future, of his work, what there was "confidence," is here filled out into "hope."

πολλῇ παρρησίᾳ χρώμεθα, "we speak openly, and plainly, and confidently," in opposition to the insincerity with which he was charged by his opponents, and with which they are charged by him, ii.

17. As before in 5—11. the life and spirituality, so here the openness of the Apostleship is contrasted with the darkness of the Law. The imagery of Moses descending from the Mount is still continued; but, whereas the previous contrast was between the tables of stone and the living words of the Spirit, so here it is between the veil of Moses, and the unveiled face of the Apostle.

ῥησὶα χρώμεθα, <sup>13</sup> καὶ οὐ καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ <sup>a</sup> πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσ-

<sup>a</sup> ἐαυτοῦ.

The whole transaction in Exod. xxxiv. 33. 34., is allegorized. There is, first, the simple contrast of the openness of the Apostle with the veil of Moses. From this he passes to the ideas represented; and thus instead of the reason given in Exod. xxxiv. 30. for the wearing of the veil, viz., because the people were afraid of the glory on his face, there is substituted a reason which belongs, not to the literal story, but to that which the story is conceived to represent, viz., the concealment of the true end of the Mosaic Law, foretold in the glory which lay on his countenance, behind the tables of the Law which he carried in his hands. From this explanation of the glory, he naturally proceeds to explain the other parts of the story in a similar manner. By a process of thought, similar to that by which in iii. 2. 3. he had identified himself with the Corinthians, and represented the Epistle of Christ as written indifferently on his heart or on theirs, so here he identifies Moses with the Jewish people, and transfers the veil from the face of Moses to their hearts; as though the veil in the original narrative had not only prevented the people from seeing the face of Moses, but had prevented

Moses, with the people, from receiving the full vision of the glory of God, so long as the veil was upon him. This is the general sense; for which, as constructed on the same principles of resolving the historical into the spiritual meaning, we may compare Gal. iv. 25.; 1 Cor. x. 2.—4.; in each of which cases it is introduced by a reference, direct or indirect, to the especially Jewish portion of the Christians whom he addresses. In this passage, however, as well as in Gal. iv. 21. 31., it is to be observed how completely he regards the Jewish people of his own time as separate from himself and from Christians.

13. καὶ οὐ, i. e. τίθεμεν κάλυμμα ἐπὶ τὸ πρόσωπον ἡμῶν.

πρὸς τὸ μὴ ἀτενίσαι, κ. τ. λ. As before in verse 10. so here the Apostle is following the LXX. version of Exod. xxxiv. 33. 35. The most natural view of the passage is that which represents the veil as worn by Moses during his speech to the people, in order to hide the glory of his countenance, as in the English version by inserting the word "till" before the sentence in verse 33., or as in other versions by understanding תָּרַח in a pluperfect sense "he had put the veil."

ραὴλ εἰς τὸ τέλος τοῦ καταργουμένου. <sup>14</sup> ἀλλ' ἐπαρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ

But the Hebrew words of Exod. xxxiv. 33., most readily agree with the LXX., and Vulgate version: καὶ ἐπειδὴ κατέπαυσε λαλῶν πρὸς αὐτοὺς, ἐπέθηκεν ἐπὶ τὸ πρόσωπον αὐτοῦ κάλυμμα. "Impletisque sermonibus posuit velamen super faciem suam." "And he made an end of speaking with them, and put a veil on his face." With this agrees Exod. xxxiv. 34. 35., as translated both by the LXX. and by modern versions, which imply that the veil was not put on till the close of his speaking with the people, when he resumed it until the moment of his again returning to the Divine presence; the Vulgate, however, giving another version, founded apparently on a different reading (סָתַר for וָסַר), ("with them," for "with him") "*sed operiebat ille rursus faciem suam, si quando loquebatur ad eos.*"

Whether or not the LXX. be a correct reading of the exact words of the original, the close resemblance of the words in verses 10. and 16. to the LXX. of Exod. xxxiv. 30. 34., leaves but little doubt that this was the version which St. Paul had before him; and, if so, the meaning which the LXX. affixed to the passage in question, was that which furnished the basis of the Apostle's alle-

gory. That meaning, must be that the veil was put on, not to conceal the glory, but to conceal the fact that the glory vanished away, as soon as he had ceased to speak to them; being rekindled by the light of the Divine presence, but again fading away when he had ceased to speak the Divine message. It is to this sense of the transitory character of the glory that the frequent repetition of the word καταργούμενος refers, in verses 7. 11. 12. 14. With this also will best agree the explanation of the words πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου. If the Apostle is supposed to adopt what is now the usual mode of regarding the transaction in Exod. xxxiv., then the sense of these words must be "in order that the sons of Israel might not gaze on the end of that which is passing away, *i. e.* on Christ as the fulfilment of the Mosaic Law." But in that case he is made to ascribe directly to Moses an intention which only could be conceived as existing in the order of Providence, besides the abruptness of thus introducing the antitype at once into the type. If, however, it be taken according to the LXX. version, then the sense will be: "We put no veil on our teaching, as Moses did on the

κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον ὅτι ἐν χριστῷ καταργεῖται· <sup>15</sup> ἀλλ' ἕως σήμερον, ἥνικα ἀν' ἀναγινώσκηται Μωυσῆς, κάλυμμα ἐπὶ

glory of his countenance; we have no fear as he had, that our glory will pass away." In this manner, τὸ τέλος obtains its natural meaning of "destruction," which alone suits it when thus connected with τοῦ καταργουμένου, though the sense of "completion" may be appropriate in other passages where as in Rom. x. 4. institution or words are spoken of, in direct reference to the objects which they are designed to fulfil.

14. The thought of the veil which prevented the people from recognising the perishable character of the glory of Moses, throws him back on the thought that this veil still continues on their hearts, so as to prevent their recognition of the perishable character of Law, which was not only represented in the person of Moses, but derived from him its usual title. And this metaphor was rendered still more appropriate by the fact that in the synagogues the Jews prayed and read with veils upon their heads; the Tallith, or four-cornered white scarf, still seen in the Jewish and Samaritan worship.\*

A similar idea must probably have been present to the Evangelist's mind in recording the

rending of the curtain of the Temple (Matt. xxvii. 51.).

ἀλλά. "Nay, so true is this that, not their eyes, but their thoughts, were hardened and dulled" (ἐπωρώθη): see *infra*, iv. 4.

τῆς παλαιᾶς διαθήκης. Nothing more strongly expresses the Apostle's conviction of the extinction of the Jewish system than this expression of the "Old Covenant," applied to the Jewish Scriptures within thirty years after the Crucifixion.

μὴ ἀνακαλυπτόμενον ὅτι ἐν χριστῷ καταργεῖται: "the fact not being to them unveiled that the Old Covenant is done away in Christ." The word ἀνακαλυπτόμενον may possibly agree with κάλυμμα, but its meaning requires that it should be taken as a nominative absolute. ἡ παλαιὰ διαθήκη must be the nominative to καταργεῖται, corresponding with the previous verse, where it is not the veil, but the glory, which is described as being "done away."

15. ἀλλ' ἕως σήμερον. κ. τ. λ. This is a resumption and further explanation of ἀλλ' ἐπωρώθη in verse 14.

For the use of the word "Moses," synonymously with the Law, see Acts, xv. 21.

\* See Conybeare and Howson, *St. Paul*, vol. i. p. 185.

τὴν καρδίαν αὐτῶν κεῖται· <sup>16</sup> ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς

16. This verse is based on the LXX. of Exod. xxxiv. 34.: ἡνίκα δ' ἂν εἰσε-  
ρεύετο Μωϋσῆς ἐναντι Κυρίου  
λαλεῖν αὐτῷ περιηρεῖτο Μωϋ-  
σῆς τὸ καλυμμα ἕως τοῦ ἐκπο-  
ρεύεσθαι.

ἡνίκα, "whenever," is used here alone in the New Test., being (like δεδόχασται and δε-  
δοχασμένον in verse 10.) taken from Exod. xxxiv. (LXX.)

The nominative to ἐπιστρέψῃ must be "Moses," as appears: (1.) from the difficulty of finding any other nominative case which will answer the purpose, "Israel" being too remote, and ἡ καρδία ("the heart") not sufficiently prominent; (2.) from the correspondence which will then exist between the two clauses, both beginning with ἡνίκα; (3.) from the parallel which it thus presents with Exod. xxxiv. 34.; (4.) from the necessity of such a nominative for περιαιρεῖται, which, when compared with περιηρεῖτο in Exod. xxxiv. 34. must be (not "is stripped off," but) "strips off." In Acts, xxvii. 20. περιηρεῖτο is indeed used passively, and instances to the same effect may be found in classical writers; but in the LXX. amidst numerous instances of the active sense mostly, as here, with regard to dress, there are not above two instances of its passive sense, and those in the future tense,

Zach. x. 11.; Job, xxxviii. 15. In this case, Moses must be taken for the representative, not only of the Old Covenant, but also of the people of Israel, as is implied partly by the word ἐπιστρέψῃ, which is used especially for the conversion of persons or nations (see especially Acts ix. 35., where this very phrase occurs to express the conversion to Christianity), partly from the contrast parallel thus offered to the case of the Apostle, who in the next verse identifies himself in like manner with all Christians.

The passage turns on the double meaning of the word Κύριον ("the Lord"), which in Exod. xxxiv. 34. is used for Jehovah, and here, as usual, for Christ. The sense will thus be, "When Moses in the person of his people turns again to Him who is our Lord now, as he went of old time to Him who was their Lord in Sinai, then he strips off the veil from his face, and from their hearts, and then the perishable nature of the Law will be made manifest in the full blaze of the Divine glory." Compare Ps. lxxx. or lxix. 20. (LXX.) Κύριε, . . . ἐπιστρέψον ἡμᾶς καὶ ἐπιφάνον τὸ πρόσωπον σου καὶ σωθῇσόμεθα.

17. Ὁ δὲ κύριος τὸ πνεῦμά ἐστιν. The allegory which has hitherto been confined to Moses and the veil, is now carried a

κύριον, περιαιρῆται τὸ κάλυμμα. <sup>17</sup> ὁ δὲ κύριος τὸ πνεῦμά

step higher, as though he said, "When I speak of Israel, turning to the Lord, I speak of their turning from the letter to the Spirit which is behind the letter, even as Moses turned to the Lord on Mount Sinai behind the Law and the veil." Compare for the form of speech, "The rock (ἡ πέτρα) was Christ," 1 Cor. x. 4., where a fact of the Mosaic history is in like manner resolved into a truth of the new dispensation. "The Lord of the old dispensation, whom Moses saw on Sinai, is, in the new dispensation, the Spirit."

οὗ δὲ τὸ πνεῦμα κυρίου, ἐλευθερία. This is to explain *why* the veil is taken off, on turning to the Lord. "If by 'the Lord' is meant 'the Spirit,' that Spirit being the Spirit of 'the Lord' in the Christian sense of the word, *i. e.* 'of Christ,' then we have the best assurance that the result must be freedom,—freedom from all obstacles intervening between us and God,—the glorious freedom of the sons of God (Rom. viii. 21.); the freedom wherewith 'Christ has made us free' from the Law and its consequences" (Gal. vi. 1. 13.). The connexion between the Spirit and freedom lies partly in the general sense of liberty which pervades the word *Spirit*, both in its etymological and, in its derived significations, τὸ πνεῦμα ὁπου θέλει πνεῖ (John, iii. 8.),

τὸ πνεῦμα διαιροῦν . . . .  
κάθως βούλεται (1 Cor. xii. 11.); partly in the particular sense in which "the Spirit" is throughout these chapters opposed to "the letter," as the source of life, and energy, and liberty. The idea of "freedom" (ἐλευθερία) may also be supposed in this passage to receive a somewhat more definite meaning from the context. Although it is too refined to conceive an allusion to the veil as a mark of slavery, yet the analogous stress laid upon the veil in 1 Cor. xi. 6—16. would lead one to imagine that here, also, the thought of freedom was in part suggested by the removal of the restraint or burden of the veil; in part by the contrast with the fear which made the Israelites shrink from looking on the face of Moses, unveiled, Exod. xxxiv. 30. (ἐφοβήθησαν ἔγγισαι αὐτῷ). Compare Gal. iv. 4, 5, 6: "God sent forth his Son . . . to *redeem* them that were under the Law . . . . God hath sent forth the *Spirit of his Son* into your hearts, crying, Abba, Father." And still more nearly, Rom. viii. 15.: "Ye have not received the spirit of *bondage* again to *fear*; but ye have received the Spirit of *adoption*, whereby we cry, *Abba, Father*."

18. We at last reach the climax which should naturally have followed immediately upon the unfinished sentence

ἐστίν· οὗ δὲ τὸ πνεῦμα κυρίου, ἐλευθερία.<sup>a</sup> 18 ἡμεῖς δὲ πάντες

<sup>a</sup> ἐκεῖ ἐλευθερία.

at the beginning of the comparison in verse 12.; but which, by the intervening digressions, is now dilated to enlarged proportions, such as the additional conflux of images required.

ἡμεῖς δὲ πάντες. As Moses had in the previous verses been made the representative of the whole people of the Jews, so in the parallel to him, the Apostle places not merely himself, but all believers the word "all" (πάντες) being inserted with emphasis, because the plural (ἡμεῖς) by itself would according to the frequent usage of this Epistle, only indicate himself.

ἀνακεκαλυμμένῳ προσώπῳ. "We all," he proceeds to say, "whether Apostles or not, you who are written upon my heart, as well as I who wrote the word of Christ on your hearts, stand out before the world, not like Moses with a veil to conceal the fading away of our glory, but with our countenances open and unveiled before God, and open also and unveiled also before the world for all to see."

τὴν δόξαν κυρίου. "The glory of Christ is to us what the glory of God was to Moses." Here, again, by the double sense of the phrase "the Lord," the language in which the vision of God to Moses is described in Exod. xxxiii. 19—22., immediately before the

story of the veil in Exod. xxxiv. 30.—34. (ἡ δόξα μου), is transferred at once to the vision of Christ enjoyed by all believers. By "the glory of Christ" is meant the glory, the greatness, the Divine excellence, above all, the truth, which made His life on earth what it was called in later creeds, "Light of light." Compare iv. 4.; and also John, i. 14. 17.: "We beheld his glory;" John, ii. 11.: "This did Jesus, and manifested forth his glory;" John, xvii. 5.: "Glorify me with the glory which I had with thee before the world was."

κατοπτριζόμενοι. It is perhaps impossible to determine the meaning of this word with certainty in this place, as it occurs nowhere besides either in the New Testament or the LXX. The sense of κατοπτρίζειν in the active is, "to show in a mirror." κατοπτρίζεσθαι in the middle is, therefore, properly, "to look at oneself in a mirror." (See the various passages quoted on this place by Wetstein.) This sense being plainly inapposite here, there remain two possible meanings, both of which the word would bear: (1.) "Beholding as in a mirror." Of this there is one example in Philo, Allegor. p. 79. E., where, in a rhetorical paraphrase of the speech of Moses to the Lord in Exod. xxxiii.

ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου κατοπτρίζο-

18., he is represented as saying: *μηδὲ ἐμφανισθείης, μηδὲ κατοπτρισαίμην ἐν ἄλλῳ τινι τὴν σὴν ἰδέαν ἢ ἐν σοὶ τῷ Θεῷ.* The use of the word in this treatise of Philo is the more important, as being in some degree based on the same passage as that from which the imagery of the Apostle is derived; and the meaning, if applied to this passage, would be "We with faces unveiled, as Moses when he went into the presence of God (Exod. xxxiv. 34.) behold the glory of Christ." But, though in itself the sense is admissible, the context is much against it. *κατοπτριζόμενοι* cannot be used of "beholding" simply, not only because of its derivation from the mirror on which, from the analogy of 1 Cor. xiii. 12., we may be sure that the Apostle meant to lay stress, but also because he must, if he meant merely to express "beholding," have used thus, the word *ἀτενίζω*, which he had already twice used just before, in verses 7. 13. And when taken to mean "beholding not face to face, but in a mirror," it runs counter to the general spirit of the passage, which is intended to express, not a distant, but an intimate relation with God, more intimate even than the vision of Moses, to which, as an exhibition only of the outward attributes of God (Exod. xxxiii. 19, 20., xxxiv. 6, 7.) this word might, as by Philo, be not improperly applied, for

it is not the practice of the New Testament, even when speaking of Christ from a lower point of view, to represent Him as exhibiting the Divine attributes otherwise than in perfection. He is spoken of as the "image" or "likeness" (*εἰκόν*, iv. 4.; Col. i. 15.), "the effulgence" (*ἀπαύγασμα*, Heb. i. 3.); but still in Him we see all, "we beheld (*ἐθεασάμεθα*) his glory, the glory as of the only begotten of the Father." John, i. 14. Still less would there be any such distinction drawn in this passage, whence Christ and God are studiously blended in one under the common name of *κύριος* ("the Lord").

We come, therefore, to the sense (2.) of "reflecting as in a mirror." It is just possible that both meanings might be combined by an allusion to the bright metal mirrors then in use, so as to render it "*Beholding the glory, as we look at a light in a bright mirror of brass or silver, which, as we look, is reflected back on our faces;*" as there certainly is nothing in the formation of the word which would forbid this meaning. But this is far-fetched, and though there is no actual instance of the sense of "reflecting," yet the fact that a Greek writer like Chrysostom understood it here in that sense, shows that there was in his time nothing in the usage. And this sense is undoubt-



μενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν,

edly the one most agreeable to the context. The point of contrast between himself and his opponents, between the Christian dispensation as represented in himself and the Jewish dispensation as represented in Moses, is not so much the greater clearness of knowledge as the greater openness of dealing and teaching exhibited by Christians. The veil is spoken of in the preceding verses, not as concealing the light, but as concealing the evanescence of the light; and in like manner, the removal of the veil is spoken of, not as disclosing higher revelations, but as giving greater liberty. And thus the image of *κατοπτριζόμενοι* would be, that Christians having, like Moses, received in their lives the reflected glory of the Divine presence, as Moses received it on his countenance, are unlike Moses in that they have no fear, such as his, of its vanishing away, but are confident of its continuing to shine in them with increasing lustre; and in this confidence present themselves without veil or disguise, inviting in quiry instead of deprecating it, with nothing to hold back or conceal from the eager gaze of the most suspicious or the most curious. For the general view that the Christian's life is the reflex of the glory of

Christ and of God, compare 1 Cor. xi. 7.: "The man ought not to veil (*κατακαλύπτειν*) his head, forasmuch as he is the image and glory of God" (where it is to be observed that there is the same thought of the veil); and also the verses immediately following the present passage, in iv. 4. 6., where (as will be seen) all the expressions imply (not the contemplation of the Divine glory by man, so much as) the influx of the Divine glory into the heart of man.

*τὴν αὐτὴν εἰκόνα μεταμορφούμεθα*. These words express the ground of his confidence, that the lustre of the Christian light will (unlike that of Moses) increase rather than diminish. "We are transfigured," *i. e.* (as is implied by the present tense) "we are continually undergoing a transformation into the same likeness as that which we reflect," *i. e.* "the likeness of Christ." Compare almost the same expression *συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ*: "Conformed to the likeness of his Son." Rom. viii. 29.; so also, 1 Cor. xv. 49.: "As we have borne the image (*εἰκόνα*) of the earthy, we shall also bear the image of the heavenly;" and for the general truth that "the mere contemplation of Christ will transform us into his likeness,"\* compare 1 John, iii. 2.:

\* See Arnold's Life, vol. ii. p. 322. (1st ed.)

καθάπερ ἀπὸ κυρίου πνεύματος. IV. <sup>1</sup>διὰ τοῦτο, ἔχοντες τὴν

"We know that when he shall appear, we shall be like him; for we shall see him as he is." The word μεταμορφούσθε is used in Rom. xii. 2., for "a transformation," more in the sense with which we are familiar from the "Metamorphoses" of Ovid; in this place it seems rather to have the milder meaning which it bears in Matt. xvii. 2., where it is used for what we call the "Transfiguration." The construction seems to be that of a "prægnans locutio," μεταμορφούμεθα ὥστε τὴν αὐτὴν αὐτῷ εἰκόνα γενέσθαι. It might possibly, however, be τὴν αὐτὴν, as opposed to πάντες, "We all, however various in character originally, are transformed into the same character."

ἀπὸ δόξης εἰς δόξαν. This is one of the numerous expressions which are to be found in St. Paul to indicate, not so much a progression, as a completeness and entireness in the subject of which he is speaking. Compare Rom. i. 17.: ἐκ πίστεως εἰς πίστιν. 2 Cor. ii. 16.: ἐκ θανάτου εἰς θάνατον (which see). And so in this place, the force of these words is, that the glory which is reflected ends not in extinction, like that of Moses, but continues and continues still as far as human thought can reach. "Our transformation begins and ends in glory."

καθάπερ ἀπὸ κυρίου πνεύμα-

τος. "Our glory is not transitory, but perpetual *coming as, it does from the Lord the Spirit.*" ἀπὸ, though in some contexts it might be "by," can hardly here be otherwise than "from," both because it has just before been used in that sense in ἀπὸ δόξης, and, also, because the word μεταμορφούμεθα does not itself suggest so much the idea of an agent by whom the transformation takes place, as the source from which the light proceeds. κυρίου πνεύματος is an expression in itself so harsh and unusual, that any explanation of it must be equally so. On the whole, the positive identification of ὁ κύριος with τὸ πνεῦμα, in verse 17., and the omission of the article here, are in favour of considering it as in a certain sense a proper name framed for the occasion, to express the thought that as He from whom the glory proceeds is the Spirit of life and freedom, therefore extinction and concealment are henceforth impossible. To a certain extent the harshness of this compound substantive (for such it is) is diminished by the genitive termination, which admits of the ambiguity of πνεύματος follow-upon κύριου, as if dependent upon, instead of in apposition with it. But the phrase is still defensible in itself, and may be compared to such Hebrew phrases of the LXX. as

διακονίαν ταύτην καθὼς ἡλεῖθμεν, οὐκ ἐγκακοῦμεν<sup>a</sup>, <sup>2</sup> ἀλλὰ ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν

<sup>a</sup> ἐγκακοῦμεν.

κύριος θεός, Deut. iii. 24.; κύριος βασιλεὺς, Deut. ix. 26.; κύριος κύριος, Ps. cxl. 8.; κύριος Σαβῶθ, 1 Sam. xv. 2.; as much as to say: "The new name, the new epithet by which the Lord must be known is *Spirit*."

IV. 1. He now once more resumes the thread of the general argument, which he had twice taken up in iii. 4. and 12.; but with the difference that from the confidence which he possesses in the greatness of his task, he now draws a new conclusion, not "We use great plainness of speech," as in iii. 12., but "We faint not;" a conclusion which, as it is more directly an answer to the original question, "Who is sufficient for these things?" in ii. 16., so is it the basis of the ensuing chapters, iv. 7—v. 10. But, with one of the inversions peculiar to this Epistle, he has hardly entered on this new topic before he drops it again. It would seem as if the charge of insincerity, which had occasioned the digression, iii. 1—18., still lingered in his recollection, and accordingly he turns round upon it, as if to give it one parting blow before he finally dismisses it from his mind. Of this the consequence is, that verses 2—6. are still closely connected with iii. 1—18., whilst the new sub-

ject begun in verse 1. is not resumed till verse 7., where it is expanded in all its parts, so that the true apodosis or close of the sentence commenced here does not occur till verse 16., where the same words are again repeated: "*For this cause we faint not,*" διὸ οὐκ ἐγκακοῦμεν.

διὰ τοῦτο refers to the substance of the preceding chapter, as involved in the words ἔχοντες τὴν διακονίαν ταύτην. For a similar construction compare Rom. ii. 1.

ἔχοντες τὴν διακονίαν ταύτην takes up the thread from ἔχοντες τοιαύτην ἐλπίδα in iii. 12.; διακονίαν, "task" or "service," referring to iii. 6—9.: "the service of the Spirit, the acting as the instrument of the Spirit," either as in iii. 3., like the scribe who writes its dictates on the heart, or, as in iii. 18., like Moses who reflects its glory on the countenance.

καθὼς ἡλεῖθμεν, to be taken with ἔχοντες, κ. τ. λ., "having this task, as we have been thought worthy of it." Compare 1 Cor. vii. 25., γνώμην δὲ δίδωμι, ὡς ἡλεημένος ὑπὸ κυρίου πιστὸς εἶναι: and in this Epistle, ii. 10., (?) καὶ γὰρ ἐγὼ εἴ τι κεχαρίσμαι.

ἐγκακοῦμεν, "we are weary, desponding," Luke, xviii. 1.; Gal. vi. 9. This (the reading

πανουργία, μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστάντες<sup>a</sup> ἑαυτοὺς πρὸς πᾶσαν συνεί-

<sup>a</sup> συνιστῶντες.

of A. B. D<sup>1</sup>. F. G.) is a variation from the invariable form ἐκκακεῖν in classical and ecclesiastical writers. The word, as regards the New Testament, is peculiarly Pauline, occurring only in St. Paul and St. Luke.

2. ἀλλὰ ἀπειπάμεθα. The connexion is, "Supported by the consciousness of the greatness of our mission, we faint not; but if we faint not, it is because we trust that we come before you with clean hands and pure consciences; the openness of which I have just been speaking (iii. 1—18.), is in fact the secret of our strength." Compare, for the substance of what follows, ii. 17.; 1 Thess. ii. 3.: τὰ κρυπτὰ τῆς αἰσχύνης, "the hidden things of shame," i. e. "the secrets of which men are ashamed to speak." The contrast here would lead us to suppose that he is speaking of dishonesty. Yet the words themselves, especially when compared with ἐξ ἀκαθαρσίας in 1 Thess. ii. 3., suggest the notion of sins of sensuality. Compare Eph. v. 12.: τὰ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστὶ καὶ λέγειν.

If so, it alludes to some practice of his opponents, or to some charge against himself, to us unknown, and receiving no light from the context.

μη περιπατοῦντες ἐν πανουργ-

γία = μὴ ἐκ πλάνης, in 1 Thess. ii. 3.

μη δολοῦντες τὸ λόγον τοῦ Θεοῦ = μὴ ἐκ δόλου, in 1 Thess. ii. 3. οὐ καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, ii. 17.

τῇ φανερώσει τῆς ἀληθείας. This "manifestation of the truth" applies both to the Apostle's conduct (as in ii. 17.) and teaching (as in iii. 12.), and also to the conduct of his converts (as in iii. 2. 3.: ἀναγινωσκόμενη ὑπὸ πάντων ἀνθρώπων. φανερούμενοι ὅτι ἐστὲ ἐπιστολή, κ. τ. λ.)

συνιστάντες ἑαυτοὺς. i. e. "This is our true commendation," as in iii. 1. συνιστάντες, C. D<sup>1</sup>. F. G.; συνιστῶντες, D<sup>3</sup>. E. J. K. πρὸς πᾶσαν συνείδησιν ἀνθρώπων is very nearly the same as πρὸς συνείδησιν πάντων ἀνθρώπων, the expression arising in order to bring out more strongly the feeling that in this, as in other parts of his conduct, he was "all things to all men." ἐνώπιον τοῦ Θεοῦ, comp. ii. 17.

The connexion here seems to be, "We are open, we commend ourselves, not to this or that individual, but to all. Some, indeed, there are between whom and us there is a veil, as was before said in the case of Moses and the Jewish people; but these are they to

δοῦναι ἀνθρώπων ἐνώπιον τοῦ Θεοῦ. <sup>3</sup> εἰ δὲ καὶ ἐστὶν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶν κεκαλυμμένον, <sup>4</sup> ἐν οἷς ὁ Θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ αὐγάζαι<sup>a</sup> τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ

<sup>a</sup> αὐγάζαι αὐτοῖς.

whom our mission is not a mission of life, but of death (as in ii. 16.); the veil is not in my teaching, but on their hearts (as in iii. 14.), and so they cannot receive the rays (αὐγάζαι) of the glory of Christ." Compare for the general sentiment, though expressed under a different metaphor, vi. 12.: "Ye are not straitened in us, but ye are straitened in your own hearts." "Our Gospel" (τὸ εὐαγγέλιον ἡμῶν) is "the good tidings which we preach," and holds the same place here as in iii. 18., is held by the glory of Christ reflected in the unveiled countenance. κεκαλυμμένον (veiled) is the continuation of the metaphor of iii. 12.—18. In verse 4. there is the same thought running through the passage, as in ii. 16., but brought out with a more than usual severity. From the parallel of iii. 14. it might be inferred that he was here, as there, thinking of Jewish or Judaizing teachers.

4. It is apparently in connexion with this dark view that he introduces the singular expression "the God of this world" (ὁ Θεὸς τοῦ αἰῶνος τούτου) for Satan, so as to

express in the strongest manner the contrast between Satan as the author of all darkness, and Christ and God as the authors of all light. The nearest approaches to it are Eph. ii. 2., "The prince (ἄρχων) of the power of the air;" Eph. vi. 12., "The rulers of the darkness of this world;" and John, xii. 31., xiv. 30., "the prince of this world;" and these very words are applied to Satan by the Rabbis, "The true God is the *first God*, but Samael is the *second God*." (See Wetstein ad h. l. and Eisenmenger, Entdecktes Judenthum, i. p. 827.) It is as if he said, "There are some so entirely lost to a sense of right, that the adversary of good is to them what he is called in the Rabbinical language their God." Comp. Phil. iii. 19., "whose *God* is their belly."

Irenæus (Adv. Hær. iii. 7.), in order to avoid a Gnostic inference from the passage, and after him, Origen, Tertullian, Chrysostom, Augustine, Ecumenius, Theodoret and Theophylact, by a violent inversion of the words connect τοῦ αἰῶνος τούτου with τὰ νοήματα, so as to make the sense, "In whom God blinded the thoughts of

Θεοῦ <sup>b</sup> (οὐ γὰρ ἑαυτοὺς κηρύσσομεν ἀλλὰ Ἰησοῦν <sup>a</sup> χριστὸν κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν), <sup>c</sup> ὅτι ὁ Θεὸς ὁ εἰπὼν Ἐκ σκότους φῶς λάμψει, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης αὐτοῦ ἐν προσώπῳ χριστοῦ.<sup>b</sup>

<sup>a</sup> λάμψαι . . . Ἰησοῦ χριστοῦ.

<sup>b</sup> χριστὸν Ἰησοῦν.

this world in the unbelieving." ἐτύφλωσε τὰ νοήματα = ἐπωρώθη τὰ νοήματα in iii. 14. τῶν ἀπίστων = ὥστε ἀπίστους εἶναι. ἀνγάζαι expresses the radiant lustre. εἰκὼν τοῦ θεοῦ is inserted in order to trace the source of the light of Christ up to God himself. (Comp. i. 21.; 1 Cor. iii. 23., xi. 3., xv. 24. 28.) "Light streams from Christ, as the likeness of God; for He who shone in our hearts so as to light them up with the glory which dwells in the face of Christ, is the same as He who said, 'Let there be light.'"

6. λάμψει (A. B<sup>1</sup>.) "shall shine," for λάμψαι (C. D<sup>3</sup> E. F. G. J. K.) "to shine," makes it more lively. ἐν προσώπῳ χριστοῦ might favour the interpretation which makes iii. 18. to be the contemplation of God's glory in Christ, and not the reflection. But

the phrase is too general to require this. (See ii. 10.)

The 5th verse is parenthetical, occasioned by the stress laid on the person of Christ in verse 4. "I say, 'the glory of Christ;' for it is He, and not ourselves, that we declare to you. Jesus is your Master (κύριον), we are your slaves (δούλους);" in which there seems a double allusion: (1.) to the charge of exercising despotic control over them (comp. οὐ κυριεύομεν in i. 24.); (2.) to the charge of commending himself (compare ἑαυτοὺς συνιστάνειν, iii. 1.). Ἰησοῦν χριστὸν κύριον, "we preach not ourselves, but Jesus Christ whom we acknowledge as 'the Lord.'" Compare 1 Cor. xii. 3., "No man can say, κύριος Ἰησοῦς." The word κύριος is besides suggested here by iii. 17, 18.

PARAPHRASE II. 16—IV. 6. —“ *Such are our responsibilities. And who is sufficient to meet them? We have, at least, this sufficiency that, unlike our adversaries, unlike the character which they impute to us, our conduct is transparently sincere. And this sufficiency, like all our sufficiency, comes not from men; not like that of our adversaries, from commendatory epistles; but from God, and from the work which God has enabled us to accomplish. You, the Corinthian Church, are the commendatory Epistle; your names, your interests are written in our hearts; our deeds, Christ's work through us, are written in your lives. He is the author of this joint Epistle which we bear as His messengers in our hearts, which we wrote as His scribes, on your lives. And this is an Epistle written, not with perishable ink, but with the Finger, the Spirit, of God, who lives for ever; not like the old commandments, which the Finger of God wrote on tables of stone, but on the tender tablets of your human hearts. For this is the characteristic, not only of our conduct, but of the dispensation under which we act. The covenant which we serve is not like that which our adversaries serve, an old and decaying, but a new covenant; a covenant not written once for all in sacred letters, which have no power to speak or move, but in a living and moving atmosphere of Spirit which, by its very nature, gives new life and energy to all connected with it, as surely as the mere letter and writing of the Mosaic Law brought with it sin and death. Yet even that service of the old covenant, even at the very moment when this attribute of deadness was most plainly shown, was glorious: even*

at the moment that Moses brought down from Sinai the ten ~~stern~~ commands, engraved mechanically on hard stones, in lifeless characters, the glory on his face, though it was to vanish in a few moments, was so bright that the Israelites could not gaze upon it. How much more glorious, then, is our service which relates, not to lifeless letters, but to a life-giving Spirit; not to hard condemnation, but to perfect restoration and acquittal; not to vanish away, but to last for ever.

“ With such a hope of our sufficiency as this gives a sufficiency which comes direct from God through our communion with Christ, we cannot but be as sincere and open in our dealings with you, as the dispensation of which we are the instruments is itself sincere and open. In the Jewish dispensation, to which our adversaries cleave, and to which their conduct may be likened, you have just been reminded how Moses put a veil upon his face, at the close of his discourse, that the Israelites might not continue their gaze up to the moment when the glory should fade away. In like manner when, at this day, Moses is read to them in the synagogues, a veil, like the veil which they actually wear in the synagogue service, lies upon their hearts; they cannot see that the glory of the law which is read to them is to vanish away in Christ. But there is another and brighter side to the story in the Book of Exodus, which also may have its counterpart in the present time. We are told that, when Moses turned back to the presence of the Lord on the mountain, he stripped the veil from off his face, and again held undivided communion with the Lord. What thus took place in the case of Moses, will again take place with the people of Moses, when they also turn to the Lord. And ‘the Lord’ of Mount Sinai means, in this case, ‘the Spirit,’ the life-giving Spirit which dwells behind the written characters of the Mosaic Law,



*and which, at once, confers the freedom belonging of necessity to the Spirit and all its operations; and the veil being thus taken away from our faces, we all, you as well as we, shall receive the full reflection of that Divine glory which will transform us into a brighter and still brighter likeness of the Divine presence, coming, as it does, from the Lord, who is also the Spirit working, not on tables of stone, but on our spirits. Therefore we have nothing to conceal; our only commendation is that we disclose ourselves as if in the sight of God for every one to examine. If there be any veil still remaining between us and you, it is on your side, not on ours; it is a veil interposed by the God of this dark and blind and unbelieving world, to whom some surrender themselves, — not by the true God, who is represented faithfully to you in our Lord and Master Jesus, whose slaves we are, and to whom alone, not to ourselves, do we wish to subject your minds. He is the true God, who, at the beginning, said ‘Let there be light;’ and who now pours into your hearts the full blaze of His glory from the face of Jesus Christ.”*

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THE whole argument of this passage is so interwoven with personal allusions, and with illustrations from a particular interpretation of a single passage in the Old Testament, that there is a difficulty in deducing any general truth from it directly. But the indirect conclusions from it are important, and more fully brought out here than in any other part of the New Testament.

I. There is no other passage in which freedom and openness, and absence of mystery and concealment, are so strongly put forth as characteristic of Christianity. The reserve and stiffness which the Apostle here ascribes to the Mosaic covenant, was exemplified to a still greater

degree in the other religions of antiquity, in the priestly castes of India and Egypt, in the mysteries of Greece and Rome. In fact, the original excellence of the Mosaic dispensation had, in a great measure, consisted in the difference which existed on this point between itself and Pagan systems, namely, absence of any hidden ritual or doctrine, which characterised all its earlier history. Still, the importance that attached to the sacred books in which the revelation was contained, partly from the necessity of the case, partly from the exaggerated veneration with which they were regarded by the later age of Judaism, tended gradually in this respect to assimilate the Jewish system to the old religions; and it is the change from this spirit which Christianity effected, and of which this Chapter is one of the most striking manifestations. To it we owe, even in words, the contrast between "the letter" and "the Spirit," which is now become so familiar that few remember the source whence it comes; and in it we have the pledge that the expansiveness, the comprehensiveness, the free inquiry, the truth-seeking spirit of the modern, as distinguished from the ancient world, is not only sanctioned but originated by the most authentic documents of Christianity. There may have been much in the subsequent history of the Church, at variance with the spirit of this Chapter. But since it was written, and so long as its spirit is any way carried out, there never have been, and there never will be in Christendom, any institutions like the Eleusinian mysteries, like the Egyptian castes, or like the Jewish Rabbinical schools of the ages before and after the Christian era.

II. There is here contained, perhaps as strong an assertion as is to be found in the Apostle's writings of his conviction that this new life and freedom were to

be found in the contemplation of Jesus Christ. Whether he chiefly pointed to the example, the death, or the life beyond death, he does not here explain. But it is impossible not to see, first, that he regarded Him as in the fullest sense the representative of God to man; and also, that by means of that representation, he considered the free, unrestrained spiritual character of the Gospel to be effectually and for ever guaranteed. It is striking (or rather it would be striking, were it not for our long familiarity with the fact) to find that, on turning from the almost impalpable allusions and implications of this Chapter, to the definite and strongly marked outlines of the character of Christ's life and teaching as laid down in the four Gospels, a picture is there exhibited which at once justifies and accounts for the Apostle's assertions. Not only does it present to us an image of holiness and wisdom, which corresponds to St. Paul's transference (so to speak) of the language of the Old Testament to this new object of religious veneration, but it exhibits also, in numerous and unmistakable instances, that sacrifice of form to spirit, that encouragement of freedom and openness and sincerity, which St. Paul here identifies with the name and presence of Christ, in a manner which can only be fully justified by the actual history of our Lord's life.

III. It may be worth while to go through the various images which the Apostle has called up in the preceding section. First, there is the commendatory Epistle of the Corinthian Church, written on his heart. Next, the same Epistle written on their hearts and lives, read and re-read by the wayfarers to and fro, through the thoroughfare of Greece. Thirdly, the contrast between this Epistle, written on the tender human feelings, on the vibrations of the wind, by the breath of the Spirit, carrying its tidings backwards and forwards

whithersoever it will, with no limits of time or space, like the sweep of the wind on the Æolian harp, like an electric spark of light, and the Ten Commandments, graven in the granite blocks, hard, speechless, lifeless. Fourthly, there rises into view the figure of Moses, as he is known to us in the statue of Michael Angelo, the light streaming from his face, yet growing dim and dark as a greater glory of another revelation rises behind it. Fifthly, the same figure veiled, as the light beneath the veil dies away and shade rests upon the scene; and there rises around him a multiplication of that figure, the Jews in their synagogues veiled, as the Book of the Law is read before them. Sixthly, the same figure of Moses once more, but now unveiled as he turns again to Mount Sinai and uncovers his face to rekindle its glory in the Divine presence; and now again, the same figure multiplied in the Apostle and the Corinthian congregation following him, all with faces unveiled, and upturned towards the light of Christ's presence, the glory streaming into their faces with greater and greater brightness, as if borne in upon them by the Spirit or breath of light from that Divine countenance, till they are transfigured into a blaze of splendour like unto it.

(2.) *The Difficulties and Supports of his Apostolical Duties.*

## IV. 7—V. 10.

7<sup>η</sup> Ἐχομεν δὲ τὸν θησαυρὸν τούτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾗ τοῦ θεοῦ καὶ μὴ ἐξ ἡμῶν,

In enlarging on the greatness of his task, the point from which he had started in ii. 16., he naturally and insensibly passes to the support which he thence derived in the difficulties which he experienced in carrying it on. "We faint not," is the key of this passage, on which he had already touched in iv. 1., and to which he returns again, as the conclusion of the whole, in verse 16., first dwelling at length on the greatness of the trials which would, but for this hope, have caused him to be faint-hearted. It is possible that here, as in the similar and more elaborate passage, xi. 23—xii. 10., he is induced to enlarge upon them, partly with a view of contrasting his own labours with the inaction of his adversaries, partly with the view of showing that, in the troubles and infirmities which his labours brought upon him, and which his adversaries regarded as derogatory to the Apostolical authority which he claimed, God had a great purpose to answer by manifesting forth His power in the Apostle's greatness. But, on the whole, there is less of polemical argu-

ment, and more of the natural outpouring of his own feelings in this section, than in most other parts of the Epistle.

The mention of his sufferings is suggested apparently by the words "we faint not" in verse 1., and is, besides, a fuller expression of the dependence on God, which was already expressed in iii. 4.

7. δὲ expresses the contrast to the foregoing strain of exultation.

τὸν θησαυρὸν τούτον ἐν ὀστρακίνοις σκεύεσιν. This figure is taken apparently from the custom of placing gold and silver in earthenware jars. See Herodot. iii. 103., τούτον τὸν φόρον θησαυρίζει ὁ βασιλεὺς (the king of Persia) τροπῶ τοιῷδε· Ἐς πίθους κεραμέους τήξας καταχεῖ, πλήσας δὲ τὸ ἄγγος περιαιρέει, ἐπεὰν δὲ δεθῇ χρήμάτων, κατακόπτει τοσοῦτον ὅσον ἂν ἐκύστοτε δέηται. And the image of earthenware vessels, as emblems of fragility and poverty, is also familiar to the Rabbis, as is implied in the story given by Wetstein, of the reply of Rabbi Joshua to a daughter of the emperor, who, on taunting him with his mean appearance, was

<sup>8</sup> ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι, ἀπορούμενοι

referred by him to the earthenware vessels in which her father kept his wines, and when, at her request, the wines had been shifted to silver vessels and there turned sour, was taunted by the Rabbi with the observation that the humblest vessels best contained the highest wisdom. The same figure also occurs in later classical authors. Artemidorus, vi. 25., indicates death by the phrase τὸ εἶναι ἐν ὀστρακίνῳ σκεύει.

The word ὀστράκινον (it is only used in the neuter) is the Hellenistic, or later Greek, phrase for what in Attic Greek would be κεραμέουν (see the grammarians Thomas and Mæris, quoted by Wetstein).

The expression σκεῦος ("vessel") is frequently used as if it had almost ceased to have a metaphorical meaning, for "the human body." Compare "vessels of wrath and mercy" (Rom. ix. 22. 23.), "the weaker vessel" (1 Pet. iii. 7.), "his own vessel" (1 Thess. iv. 4.), "a vessel unto honour" (2 Tim. ii. 21.). Hence it was natural to bring out this latent metaphor by adding to it the epithet "earthenware" (ὀστράκινος). Compare 2 Tim. ii. 20., where "wooden and earthenware (ὀστράκινα) vessels" are contrasted with gold and silver.

ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ἢ τοῦ θεοῦ. The reason here given is the same as that in

xii. 9. The order of the words invites us to take ἡ ὑπερβολὴ with τῆς δυνάμεως, "The extraordinary power." The sense would be better if (with the Vulgate) we could take it, "That the excess, whatever it be, may be of the power of God, and not from man." Comp. vi. 7.: "By the power of God." Rom. i. 16.: "The power of God unto salvation." 1 Cor. ii. 5.: "Not in the wisdom of man, but in the power of God." The general meaning is the same, and "the power" in either case must refer to his preaching and miracles.

ἡ ὑπερβολὴ τῆς δυνάμεως = ἡ ὑπερβάλλουσα δύναμις, xii. 7. Josephus, Antiq. i. 13., ii. 2. 1.

8. ἐν παντί, "in every direction." Compare xi. 6.; 1 Cor. i. 5.

θλιβόμενοι ἀλλ' οὐκ στενοχωρούμενοι, "pressed for room but still having room." For this sense of θλιβω compare ii. 4.; of στενοχωρεῖσθαι, vi. 4. 12. Compare Joshua, xvii. 15, (LXX.)

ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι, "doubting, but not despairing" (such is the sense of the word elsewhere; John, xiii. 22.; Gal. iv. 20.; Acts, xxv. 20.; and ἐξαπ. 2 Cor. i. 9.); but here, as in the case of σκεῦος and θλιβόμενοι, the metaphor is more fully drawn out, "losing our way yet not

ἀλλ' οὐκ ἐξαπορούμενοι, <sup>9</sup>διωκόμενοι ἀλλ' οὐκ ἐγκαταλεί-  
πόμενοι, καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι, <sup>10</sup>πάντοτε  
τὴν νέκρωσιν τοῦ Ἰησοῦ<sup>a</sup> ἐν τῷ σώματι περιφέροντες, ἵνα καὶ

\* τοῦ κυρίου Ἰησοῦ.

entirely," "bewildered, but not benighted."

9. διωκόμενοι ἀλλ' οὐκ ἐγκαταλείπόμενοι. Here, again, the meaning of διώκεσθαι and ἐγκαταλείπεσθαι, which in later Greek had come to mean merely "persecuted" and "forsaken," is brought out according to their original signification. "Pursued in our flight or race, but not left behind as a prey to our pursuers." Compare Herod. viii. 59.: οἱ δὲ γε ἐγκαταλείπόμενοι οὐ στεφανεύνται.

καταβαλλόμενοι, "struck down, yet not perishing." The phrase is used chiefly for being thrown in wrestling, as in Plutarch, Pericl. p. 156. c. (in the famous speech of the orator Thucydides about Pericles); but also for being struck by a dart, Xen. Cyr. i. 3. 14.

10. For this enumeration of contrasts, the mind and spirit always rising above the outward pressure of distress, compare the character of the Athenian people in Thucyd. ii. 70. It is wound up with the contrast between death and life. "We are dead, and yet we live, because even in life we are dead."

For the idea of the Apostle's sufferings being literally a continuation of the sufferings of Christ, see i. 8. For

the fact that his sufferings might be called "a perpetual death," compare xi. 23., "in deaths oft;" and 1 Cor. xv. 31., "I die daily." τὴν νέκρωσιν is not "dying" (τὸ θνήσκειν), nor "death" (θάνατος); but "deadness," the "mortification," "paralysation" of death, as in the phrase "the deadness (νέκρωσιν) of Sarah's womb." Rom. iv. 19. (Heb. xi. 12.); and "mortify" (νεκρώσατε) your members" (Col. iii. 5.). The word occurs elsewhere only once, in a poem of the 4th century, published under the assumed name of Astrampsychus: νεκροὺς ὁρῶν νέκρωσιν ἕξεις πραγμάτων. It is as if he had said "We are living corpses." It is a continual "Descent from the Cross." "We bear with us wherever we go the burden of the dead body." ἐν τῷ σώματι, implying that it is in himself that the deadly pallor and torpor is to be seen; περιφέροντες pointing rather to the weight of the dead corpse, which, like Joseph and Nicodemus, he carries with him.

ἵνα καὶ ἡ ζωὴ, κ.τ.λ. "In order that the life as well as (καὶ) the death may appear." By the "life," he means not merely "the outward physical life," nor yet merely "the life on earth," but the

ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. <sup>11</sup> ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. <sup>12</sup> ὥστε ὁ θάνατος<sup>a</sup> ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. <sup>13</sup> ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμ-

<sup>a</sup> ὁ μὲν θάνατος.

life-giving power, moral and spiritual, which Christ possessed both on earth and beyond the grave. Compare Rom. v. 10., "We shall be saved by his life;" John, xiv. 19., "Because I live, ye shall live also." Their deliverance from danger and death, and their spiritual power and life, was to be a proof to the world that Christ was still living.

11. The same union of the two ideas of physical and moral life is continued in the phrase, "We who are alive" (ἡμεῖς οἱ ζῶντες). "We, so long as we are alive, we, living as we are, with our life sustained by Christ, are yet given over to death." "We" (ἡμεῖς) is emphatic; partly from its connexion with οἱ ζῶντες; as in 1 Thess. iv. 15., "we the living" are distinct from those who are already dead; partly from the contrast with the Corinthians, expressed in verse 12., "We die that you may live." πάντοτε is "at any conceivable time;" ἀεὶ is "continuously through all time."

διὰ Ἰησοῦν, "for the sake of Jesus." This makes it clear that he is speaking of sufferings and persecutions for the sake of the Gospel.

ἐν τῇ θνητῇ σαρκί, "in our

literal mortal bodies." (Compare the same expression, Rom. viii. 2.) It is meant to be a stronger expression than the previous verse, "Not merely in our outward life (ἐν τῷ σώματι), but in this my bodily frame, Christ's power will be shown."

12. Up to this point he has dwelt on the consolation that, though he was exposed to danger and death, the power of Christ always restored him to life. A new thought now comes across this argument, the same that he has already expressed strongly in i. 4—11.; namely, that his sufferings were for the good of his Corinthian converts; and that in the life which they enjoyed through him, he also saw a pledge that he should ultimately share in that same life hereafter.

"Death" as before is physical death. "Life" as before is both physical and spiritual, ἐνεργεῖται, "is active." Comp. for the sense 1 Cor. iv. 8.—10.

13. ἔχοντες δὲ is immediately connected with the preceding clause. "But though there is this contrast between our death and your life, yet still we go on confidently with our work, trusting that in that your life we shall share through your intercessions for us."



μένον <sup>a</sup> Ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν, <sup>14</sup> εἰδότες ὅτι ὁ ἐγείρας τὸν Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ <sup>b</sup> ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν. <sup>15</sup> τὰ γὰρ πάν-

<sup>a</sup> From ἐπίστευσα iv. 13. to ἐξ ἐμοῦ xii. 6. the text of A. is deficient.

<sup>b</sup> τὸν κύριον Ἰησοῦν . . . διὰ Ἰησοῦ.

τὸ αὐτὸ πνεῦμα τῆς πίστεως, may either be: (1.) "With the same spirit of faith as the Psalmist," which suits better the recurrence of the word ἐπίστευσα in the quotation, but furnishes a very awkward construction. (2.) "With the same spirit of faith as you the Corinthians;" which gives an easy construction, and agrees with the union between himself and them, expressed in verses 13. and 14.; but is without any point of connexion with the words of the immediate context. If it should be the 1st, then for the involved construction compare Rom. ii. 1. It should have been either ἔχοντες τὸ πνεῦμα τῆς πίστεως κατὰ τὸ γεγραμμένον, or ἔχοντες τὸ αὐτὸ πνεῦμα τῆς πίστεως ὃ γέγραπται. If it should be the 2nd, then for the faith of the Corinthians compare i. 24.: "By faith ye stand."

The quotation is from Ps. cxvi. 10. (LXX.); and was probably suggested by the context of the previous verses: "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living. I believed, and therefore have I spoken." The Apostle connects it with his argument by using both the words of the Psalmist

in the sense which applied best to his own case. ἐπίστευσα, which, in the Psalm, seems to be, "I trusted that God would save me," is here used more precisely for "I trusted in the unseen future goodness of God;" as in v. 7. "We walk by faith, not by sight;" and in Heb. xi. 1. ἐλάλησα, which in the Psalm seems to refer to the speech of the Psalmist which follows, is here used for the preaching and teaching of the Apostle, as in ii. 17.; 1 Cor. iii. 1., xii. 3., xiii. 1., xiv. 2. 34. 35. According to the meaning of τὸ αὐτό, καὶ ἡμεῖς may be either, "we as well as the Psalmist," or, "we as well as you."

14. εἰδότες, κ.τ.λ. For the general sense see Rom. viii. 11. For this sense of εἰδότες, "being convinced," see Rom. v. 3.; 1 Cor. xv. 58. The passage is remarkable as forming an exception to the general feeling which the Apostle expresses (i. 13. 14.; 1 Cor. xv. 52. 53., i. 8.; 1 Thess. iv. 15.) of expecting that he and his converts should live till the time of the Lord's coming—an exception caused, probably, by the strong anticipation of death from which he had but just recovered, i. 8. Rec. Text (C. D. E. F. G. I. K. and the Versions) reads τὸν κύριον be-

τα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ. <sup>16</sup> διὸ οὐκ ἐγκακοῦμεν, ἀλλ' εἰ καὶ ὁ ἕξω ἡμῶν ἄνθρωπος διαφθίρεται,

fore Ἰησοῦν. Lachmann (B.) omits it. A more important variation is that of *σὺν Ἰησοῦ* (B. C. D<sup>1</sup>. F. G.) and *διὰ Ἰησοῦν* (D<sup>3</sup>. E. I. K.), in which the first is certainly right, as better supported, as more difficult, and as suiting the sense. *σὺν Ἰησοῦ*, "with Jesus," is not necessarily "in company with," but "sharing His condition." Comp. xiii. 4.: "We shall live with him, *ζησόμεθα σὺν αὐτῷ*."

*παρστήσει σὺν ὑμῖν*, "will make us share the light which you even now seem to enjoy, and will present us both to Christ." Compare 1 Thess. iv. 7.: "We shall ever be with the Lord."

15. *τὰ γὰρ πάντα δι' ὑμᾶς*, "He will present us *with you*, for all things (whether life or death, or things present or things to come, comp. 1 Cor. iii. 22.) are *for you*."

*ἵνα ἡ χάρις, κ.τ.λ.*, "In order that God's goodness, which through the prayers of the greater part of you, has become greater to me, may make your thanksgiving greater, and so God's glory greater also. Compare the parallel passage, i. 11.: "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf." The close resemblance of the two passages, as well as

the general context of this passage, make it apparent that the Apostle does not distinguish strongly between his deliverance from the immediate danger to which he had been exposed (i. 8.), and his deliverance from death itself. Whichever was uppermost in his thoughts, so close was his union of thought and feeling with the Corinthians, that he ascribes it to their prayers for him. The construction requires that *περισεύῃ* should be transitive (as in ix. 8.; 1 Thess. iii. 12.; Eph. i. 8.). *πλεονάσασα* is used with a reference to *διὰ τῶν πλειόνων* and *εὐχαριστίαν* to *χάρις*. "That more may produce more," "that grace may produce gratitude." Compare Phil. i. 19.: "I know that this shall turn to my salvation through your prayer."

16. He now resumes the assertion of his determination to bear up against his trials, which he had begun to unfold in iv. 1., and, as in the preceding verses (10—15.), he had gradually passed from his daily troubles and afflictions to the consideration of death itself, so here he passes gradually from the daily dissolution of his outward frame by long hardships and infirmities, to its total dissolution by death (iv. 16—18., v. 1—10.) Every vestige of

ἀλλ' ὃ ἔσω ἡμῶν ἀνακαίνουται ἡμέρα καὶ ἡμέρα. <sup>17</sup> τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν, <sup>18</sup> μὴ

self-defence or attack vanishes, and we have in this passage the fullest expression of the Apostle's individual hopes and fears with regard to the future world—the more interesting from the fact that it was written, as we have seen, almost under the shadow of death, from the death-bed, whether of sickness, of anxiety, or of danger, from which he had so recently escaped (i. 8—10.). Something of a similar feeling (see 1 Cor. xv. 30, 31., “We stand in jeopardy every hour,” “I die daily”) may have occasioned the great fervour with which, shortly before the writing of this passage, he had entered into the defence of the resurrection of the dead in the 15th chapter of the First Epistle; but besides that the impression of his escape is not there so strongly brought out, the feeling there displayed is not so personal. These two passages, however, are the most nearly similar in the Apostle's writings on this subject.

The contrast here drawn between the “outward” and “the inner man,” though illustrated by the contrast in Rom. vii. 22. between the “law of the members” and “the inner man,” and in Eph. iv. 22.; Col. iii. 9., between “the old man” and “the new man,” is not precisely the

same. Those contrasts relate to the difference between the sensual and the moral nature, “the flesh” and “the spirit;” this, to the difference between the material and the spiritual nature, “the body” and “the soul.”

ἀνακαινούσθαι (with its derivative ἀνακαίνωσις) only occurs in the New Testament (besides this place) in Col. iii. 10.; Rom. xii. 2.; Tit. iii. 5. Its synonyme, ἀνανεοῦσθαι (which occurs only in Eph. iv. 23.) is to be found in classical authors, Thucyd. v. 18.; Herodian, ii. 6. 15.; Aul. Gell. Noct. Att. xv. 25. “Is made new, receives new powers.”

ἡμέρα καὶ ἡμέρα. A Hebraism for “from day to day,” not found in LXX., but a literal translation of יוֹם וָיוֹם. Gen. xxxix. 10.; Ps. lxxviii. 19.; Esth. iii. 4.

17. Each word here is studiously set against the other. παραυτίκα is “for the *present moment*” (often found in classical writers; here alone in the New Testament), opposed to αἰώνιον, “for the *lasting future*.” (For similar cases of παραυτίκα being used adjectively in later Greek, see Wetstein ad l. l.) τὸ ἐλαφρὸν is used as a substantive (compare τὸ γνήσιον, viii. 8.; τὸ μωρόν, τὸ ἀσθενές, 1 Cor. i. 25.); and is

σκοπούντων ἡμῶν τὰ βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια. V. <sup>1</sup> οἶδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκλήρους

opposed to βάρος, as τῆς θλίψεως to δόξης. βάρος is used with δόξα, probably from the fact, that כָּבֵד is both "to be heavy" (as in Job. vi. 3.; Gen. xviii. 20.), and "to be glorious" (as in Job, xiv. 21.), the substantive כְּבוֹד always having the meaning of "glory." Compare *gravitas*, in Latin. So a similar use of the Hebrew metaphor and the Greek word corresponding, in "*bowels and mercies*." Phil. ii. 1.

καθ' ὑπερβολὴν εἰς ὑπερβολὴν cannot be fixed precisely to any one word in the succeeding clause. It is a Hebraism, like θανάτου εἰς θάνατον, in ii. 15., and the similar expressions there quoted; — a translation, so far as the Greek idiom would allow; of רַבָּהּ רַבָּהּ "exceedingly, exceedingly."

For his connexion between present suffering and future glory see Rom. viii. 17. 18.; 2 Tim. ii. 12. 13.

The construction of the passage even in detail (compare especially the use of the neuter adjective for a substantive) is very like Thucydides.

18. μὴ σκοπούντων. "So long as we do not fix our attention upon" (Phil. ii. 4.) τὰ μὴ βλεπόμενα; comp. Heb. xi. 1., "The evidence of things not seen" (οὐ βλεπομένων).

It is μὴ here, as depending on μὴ σκοπούντων. The expressions of the shortness of the visible world might be applicable to any age, but are no doubt strengthened here by the expectation of the coming of the Lord.

πρόσκαιρα, "for the temporary season of this life."

αἰώνια, "for the successive ages of God's kingdom."

V. 1. He proceeds to his grounds of confidence and hope. The general sense is clear: "I am indifferent to the decay and wearing away of my present outward frame; because I know that another and higher organization is awaiting me hereafter, a higher life which shall not extinguish my present being, but give me new powers engrafted upon it." His language may apply to the change of death generally; but it has especial reference to his feelings (as in 1 Cor. xv. 53.) that he shall probably be one of those who will be alive at the coming of Christ: hence the wish expressed in verse 4., that he might not lose his present body, but have it expanded into something higher — a wish at any time natural, but which receives its peculiar expression from the feeling just described; hence also the doubt in v. 1., "If the house be de-

καταλυθῇ, οἰκοδομῇ ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς. <sup>2</sup> καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ

destroyed." The whole passage is expressed through the double figure of a house or tent, and a garment. The explanation of this abrupt transition from one to the other may be found in the image which, both from his occupations and his birth-place, would naturally occur to the Apostle, the tent of Cilician hair-cloth, which might almost equally suggest the idea of a habitation and of a vesture. Compare (from the same cause) the same union of metaphors in Ps. civ. 2., "Who coverest thyself with light as *with a garment*: who stretchest out the heavens *like a curtain* [of the tent].

The word "tent" (σκῆνος) lent itself to this imagery, from being used in later Greek writers for the human body, especially medical writers, who seem to have been led to adopt the word from the *skin*-materials of which tents were composed. (See the numerous quotations in Wetstein.)

In philosophical language it always retained the idea of transitoriness, like our word "*tenement*;" and hence the original meaning would at once be elicited, as in the case of all the words in iv. 7—9. Compare 2 Pet. i. 14., "The laying aside of my tabernacle is at hand" (σκηνώματος); Wisdom, ix. 15. γεώδεις σκῆνος.

οἰκία τοῦ σκῆνους. The genitive is to define the nature of the house. ἐπίγειος (i. e. not "of earth," χοϊκός, but) "upon the earth." Compare 1 Cor. xv. 40., "bodies terrestrial," opposed to "from the heavens."

καταλύω is used especially of the destruction of a house. See Matt. xxiv. 2., xxvi. 61.; Gal. ii. 18. The Vulgate translates it (from a false etymological scent) "dissolvatur;" a slight departure from the original meaning, which our Authorized Version, by adopting the word nearest to the Vulgate "*dissolved*," has still further widened; the word in modern English having lost the sense of "disunite" and "break," which was once attached to it both in Latin and English. From this passage has perhaps originated the word "dissolution" for "death."

οἰκοδομῇ. The word retains its usual active signification so far as to make the words "ἐκ Θεοῦ" directly dependent upon it; "a building which grows up from the hand of God." Compare Heb. xi. 10.: "The city with foundations, whose builder and maker is God."

ἔχομεν, i. e. "The moment that our present house is destroyed, that very moment a new habitation awaits us in heaven." According to the

οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες,  
<sup>3</sup> εἰ περ<sup>a</sup> καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὐρεθῇσόμεθα. <sup>4</sup> καὶ γὰρ  
 \* εἶγε.

representation in 1 Cor. xv. 51., "We shall all be changed in a moment;" 1 Thess. iv. 17., "We shall be caught up in the clouds . . . and so shall we ever be with the Lord."

ἀχειροποίητον, "Not like the tents, in which I live, and which I make with my own hands." In this, as in the next expressions, αἰώνιον ἐν τοῖς οὐρανοῖς, it is rather the idea of a habitation into which he is to enter, than of a body which he is to assume, that presents itself. The earthly body could not, strictly speaking, be said to be "made with hands," nor the future body to await him "in the heavens."

2. Καὶ γάρ is more an explanation, than a reason, of the preceding. See iv. 10, 11.

Ἐν τούτῳ, i. e. σκῆνῃ. "In this my tenement," pointing, as it were, to his own body. See on 1 Cor. xv. 54. "We groan," i. e. "with longing to be free." Compare Rom. viii. 23. "We groan within ourselves, waiting for the redemption of the body."

τὸ οἰκητήριον. The word is used instead of σκῆνος, to get rid of the notion of instability.

ἐξ οὐρανοῦ. Here again the idea of the actual body is lost in the idea of a habitation or vesture descending, like the sheet of Peter's vision (Acts, x. 11.), or "the new Jerusalem,

coming from God out of heaven." Rev. xxi. 2.

ἐπενδύσασθαι, "to be clothed, as with an upper or over garment." So, ἐπενδύτης for the "fisher's coat." John, xxi. 7. He uses the word instead of ἐκδύσασθαι purposely, from the strong expectation that he in his outward bodily form might still be alive at the end; although it would apply also to the general hope of a restoration after death.

3. There are two variations here: (1.) εἴπερ, Lachmann, B. D. E. F. G. εἶγε, Rec. Text C. J. K. Εἴπερ is generally assumed to express doubtfully what εἶγε expresses positively, "if so be," instead of "since." This distinction, however, can hardly be borne out by the usage of the New Testament. In all the places where εἶγε occurs (Gal. iii. 4.; Eph. iii. 2., iv. 21.) it *may*, and in Col. i. 23. it *must*, have the sense of "if at least, if so be." And although in Rom. viii. 9. 17.; 1 Pet. ii. 3. εἴπερ must be "if so be;" in 1 Thess. i. 6. and 1 Cor. viii. 5. it more naturally means "since."

This being the case, the sense is not affected by the difference of reading. It is, in fact, a confident expectation expressed with that degree of uncertainty which naturally belongs to the future, especially to the future life. That he had no real doubt

οἱ ὄντες ἐν τῷ σκήνει τούτῳ<sup>a</sup> στενάζομεν βαρούμενοι, ἐφ' ᾧ<sup>b</sup>

<sup>a</sup> om. τούτῳ

<sup>b</sup> ἐπειδὴ for ἐφ' ᾧ.

is implied by the context of the whole passage. But, had he been speaking of a certain matter of fact, he would have said, not *εἶγε καί*, but *καὶ γάρ*, as in the next clause. *Καί* (whether *εἴπερ* or *εἶγε* be adopted) serves as a connecting particle between this and the previous clause. "If in fact," or "since in fact," like *ὅς καὶ ἰκάνωσεν* in iii. 6. and *ὁ καὶ δούς* in v. 5. For the half-doubt expressed compare Phil. iii. 11.: "If by any means I might attain unto the resurrection of the dead."

(2.) *ἐνδυσάμενοι*, Lachmann, Rec. Text, B. C. D<sup>3</sup>. E. I. K. and the Versions; *ἐκδυσάμενοι*, Griesbach, D<sup>2</sup>. F. G. and the Fathers. But the latter is probably a correction to avoid the apparent contradiction between *ἐνδυσάμενοι* and *γυμνοί*, which must now be explained.

It is clear from 1 Cor. xv. 35—54., 1 Thess. iv. 13—17., that from the strong additional impulse given by the first Apostolic preaching to the belief in a future state, and from the near expectation of the end of the world, there rose in the minds of the early Church various scruples and difficulties about the manner in which the great change would take place. One apprehension was, lest those only who were alive at that day would share in its

glory. (1 Thess. iv. 13.) Another, that the actual body would have to pass into the unseen world. (1 Cor. xv. 35.) A third, a fear lest in the transition all connexion with the present life and organization would be lost. It is this which comes across the Apostle here. Intense as was his yearning to be delivered from his burden of the worn out perishing frame, broken down by trouble and hardship, and to be at home with Christ in a new and heavenly mansion, yet he still clung to the past and present, as the links to connect him with the future. And in this case, the feeling would be increased by the belief that from the near approach of the coming of Christ he might even hope to escape death altogether, not losing his bodily existence, but finding it transfigured into something higher. There is the same conflict of feeling in Phil. i. 21. 22. 23. 24: "To me to live is Christ, and to die is gain. . . . What I shall choose I wot not. . . . For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you." Therefore, after having described his desire for the new habitation, the curtains, as it were, of the new tabernacle, in which to

οὐ θέλομεν ἐκδύσασθαι ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ

envelope himself, he adds: "I desire this, in the hope, the fond, the confident, hope, that when the time comes, as come it will, for this change of earthly for heavenly garments, I shall not be left a naked disembodied spirit; for the groans which I utter in the tabernacle of the body, are uttered, not so much because of the oppression of this outward frame (*βαρούμενοι*), not so much from a wish to be entirely freed from the mortal part of our nature, as from the hope that it will be absorbed in a better life."

The sense would be much the same whichever reading were preferred. If *ἐκδυσάμενοι*, it would be "in the hope that, after laying aside our present garment, we shall not be left-naked." If *ἐνδυσάμενοι*, "in the hope that, after having put on our heavenly garment, we shall be found, not naked, but clothed." *ἐνδυσάμενοι* would be used instead of *ἐπενδυσάμενοι*, because he is here contrasting, not one state of clothing with another, but simply a state of clothing with a state of nakedness; because he is thinking, not, as in verse 2., of the survival, but of the possible extinction of his present body by the assumption of the heavenly body. The expression "naked" (*γυμνοί*) naturally follows from the metaphor of the whole passage.

But there is a peculiar propriety in it, suggested by the use of the figure in Greek writers for disembodied spirit. (See Wetstein.) And in later times of the Christian Church, naked figures, both in painting and poetry, are (perhaps from this passage) the usual representation of souls in purgatory. Compare also the story in Herodotus, v. 92., of the Corinthian queen, who appeared to her husband after death, to intreat him to burn dresses for her as a covering for her disembodied spirit; and the practice which prevailed down to the time of Trajan, of offering garments on the tombs of the Platæan heroes, with the same purpose. (Thucyd. iii. 58. and Arnold's notes.) The figure of a *vestment* for the soul was often used by the Rabbis, but in the sense of the (moral) *image of God*. See Schöttgen, Hor. Heb. ad h. l.

τούτῳ, Lachmann, D. E. F. G.; omitted in Rec. Text. B. e sil. C. J. K.

ἐφ' ᾧ, "for which reason." Compare Rom. v. 12.

καταποθῇ. So 1 Cor. xv. 54.: "Death swallowed up." Probably he refers to the same passage. See xxv. 8.

5. He concludes his argument<sup>s</sup> by referring the great change to God, according to the frequent practice by which he runs all things up to their



τοῦτο θεός, ὁ δοὺς ἡμῖν τὴν ἀρραβῶνα τοῦ πνεύματος. <sup>6</sup> θαρρῶντες οὖν πάντοτε, καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ κυρίου, <sup>7</sup> διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἶδους. <sup>8</sup> θαρρῶμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημησai ἐκ τοῦ σώματος καὶ ἐνδημησαι πρὸς τὸν κύριον, <sup>9</sup> διὸ

Highest Source. Comp. i. 21., ὁ δὲ βεβαιῶν . . . καὶ χρίσας ἡμᾶς, θεός. Ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν (where the expressions are nearly the same as here); iv. 6., ὁ θεὸς ὁ ἐπὶ . . . φῶς λαμπρῶν, ὅς ἐλαμπρυνεν, &c.; 1 Cor. iii. 23., "Ye are Christ's, and Christ is God's. 1 Cor. xv. 28., "That God may be all in all."

κατεργασάμενος, "worked us up." The word always expresses an elaborate effect as if against difficulties.

εἰς αὐτὸ τοῦτο, i. e., "for the change from mortal to immortal." For ἀρραβῶν see i. 21. The idea here is the same as that in Rom. viii. 11. "He . . . shall also quicken your mortal bodies by His spirit that dwelleth in you."

"He who the stubborn heart can so control,  
The laggard body soon will waft to heaven."

6. It is difficult to determine whether the following verses (6—10.) most properly belong to this or to the succeeding section. They are, in fact, intermediate, 6—8. being the conclusion of the thoughts contained in v. 1—5., as 9—10. form the prelude to what follows in v. 11—14.

θαρρῶντες . . . θαρρῶμεν δέ, is an anacoluthon. The image is still of a habitation (ἐνδημεῖν and ἐκδημεῖν "to be at home" and "abroad"), generally, however, passing into that of a country, as in Phil. iii. 20., ἡμῶν γὰρ τὸ πολίτευμα ἐν τοῖς οὐρανοῖς. Heb. xi. 13., ξένοι καὶ παρεπίδημοι ἐπὶ τῆς γῆς.

7. διὰ, as in ii. 4., "in a state of." εἶδος, "outward sight," nearly as in Luke iii. 22., σωματικῶ εἶδει.

περιπατοῦμεν, "pass our life," "versari," though possibly with the original metaphor of *walking*, brought out to express the idea of travelling conveyed in ἐκδημεῖν, "our pilgrimage or journey is on trust, and not because we see our home."

8. For the sense, see Phil. i. 21. (quoted in v. 3.). πρὸς τὸν κύριον, compare πρὸς τὸν θεόν, John i. 1. It implies close union.

9. Here a new idea is introduced, to be more fully developed in the next section, not merely that of encouragement under his troubles, but of incitement to his duties. φιλοτιμεῖσθαι is "to place one's honour in getting an object performed. So in Rom. xv. 20.; 1 Thess. iv. 11. For the

καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐά-  
ρεστοι αὐτῷ εἶναι. <sup>10</sup> τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ

phrase; "whether at home or abroad," (*i. e.* "in the body or out of the body," "alive or dead at Christ's coming.") compare Rom. xiv. 8., "Whether we live or die we are are the Lord's;" Phil. i. 20., "Christ shall be magnified in my body, whether by life or by death;" 1 Thess. v. 10., "Whether we wake or sleep, we live together with Him."

10. τοὺς γὰρ πάντας, "I am anxious to be well pleasing to him; for I as well as all of us shall have my secret thoughts made known." (For φανερωθῆναι, see verse 11.)

κομίσσεται, "reap the fruits of." τὰ διὰ τοῦ σώματος, properly, "through the means of the body;" but probably the classical usage is not here observed, and it is to be taken as in verse 7., as though it were διὰ σώματος. It connects this with verse 8. πρὸς ἃ ἐπραξεν, "in consideration of." The Vulgate reads *propria*, *i. e.*, *idia* for διὰ. Tischendorf (with C. and some of the Fathers) substitutes φαῦλον for κακόν B. (e sil.) D. E. F. G. J. K.

The chief characteristic of the judgment here brought out, is that of the complete *revelation* of the deeds of man, as in 1 Cor. iv. 1—6. Compare Rev. xx. 12.: "The books were opened."

The image of Christ on the judgment seat, is the same as that in Rom. xiv. 10. (where, how-

ever, in the best MSS., it is "the seat of God;" one of the many passages where the two ideas are used as convertible, and where the various readings confuse the two together); and the expression is peculiar to these two passages, being evidently taken from the tribunal of the Roman magistrate as the most august representation of justice which the world at that time, or perhaps ever, exhibited. It was a lofty seat, raised on an elevated platform, usually at the end of the Basilica, so that the figure of the judge must have been seen towering above the crowd which thronged the long nave of the building. So sacred and solemn did this seat and its platform appear in the eyes, not only of the heathen, but of the Christian society of the Roman empire, that when, two centuries later, the Basilica became the model of the Christian place of worship, the name of βῆμα (or tribunal) was transferred to the throne of the bishop, which then occupied the same place in the apse that had before been appointed to the judgment seat of the prætor. The word βῆμα, as so applied, is peculiar to the Greek of this time. In classical Greek, it was applied (not to the judgment seat, which did not exist in Grecian states, but) to the stone pulpit of the orator. In the LXX.

εμπροσθεν τοῦ βήματος τοῦ χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ᾧ ἔπραξεν, εἴτε ἀγαθὸν εἴτε κακόν.

it is used twice (Neh. viii. 4.; 2 Macc. xiii. 26.) for a "pulpit;" usually, as in Acts, vii. 5., for "*a step*." In the New Testament (with the exception of Acts, vii. 5.) it is always used for "*a judgment seat*."

The more usual figure for

the Judgment, is of a "*throne*" (θρόνος) or "*seat*" simply. Compare Matt. xxv. 31.: "He shall sit on the throne of his glory." Rev. xx. 11.: "A great white throne." Dan. vii. 9.: "His throne was like a fiery flame."

PARAPHRASE IV. 7 — V. 10. — “*Such is the mission which I have received, so important, and so open and unreserved; and, as God in His mercy has entrusted me with it, I cannot faint or grow weary under it. I cannot faint, though there is much reason why I should. In order to show that this extraordinary work is Divine and not human, I am encompassed with all outward infirmity, which thus becomes a proof, not of my weakness, but of God’s power. My worn out fragile frame is like an earthenware vessel enclosing some costly treasure: whichever way I turn, I am pressed by difficulties; but a passage of escape opens before me. I am bewildered in my course, but I find my way again. I am pursued by the enemy, but not left behind as a prey to his attacks. I am trampled under foot, but not to death. I carry with me, at every moment of my course, the marks of pallor and torpor and lifelessness from the body of the Lord Jesus; but it is only that I may show forth more clearly the same ‘life in death’ that He showed in rising from the grave; for my whole life, from beginning to end, is perpetually given up to death for the sake of Jesus, in order that in this perishable framework of corruption the living power of Jesus may be shown. Death works his will within me, whilst life works her will in you; you are safe, because I am in peril; you live, because I die. But in spite of this contrast between my death and your life, I am sustained by the faith which is described in the Psalm. ‘I believe,’ I have faith in the unseen Saviour, ‘and therefore I speak’ the message of the Gospel, with the full confidence that, however*

*different our positions now, the time will come when the resurrection of the Lord Jesus will extend to me as well as to you ; when you will receive the best proof that all that is done by and for me, is done by and for you ; when the gift of life given to me through your united prayers, will call forth a still fuller burst of thankfulness from you to the glory of God. With this confidence, as I said before, ' I cannot faint ;' there is a nature, a being, a man, in my outward frame, which is gradually decaying ; but there is another being in my inner self, which is day by day restored : there is a pressure of affliction ; but it is overbalanced a hundred thousand fold by the heavy weight of glory, which lasts, not like the affliction for a short passing moment, but for a vast future ; for I fix my view, not on what is visible, but on what is invisible, knowing that the visible is temporary, the invisible belongs to the ages of God. The habitation in which I now dwell on the earth, is like the tent in which I tread, or which I made with my own hands ; like the tent to which the human body is so often compared, it may be taken down and destroyed ; but there is another habitation, a solid building, whose builder and maker is God, made by no art of hands, like the tent of human tentmakers, but belonging to the ages of God, awaiting me in the regions of heaven. In this my present tent I groan under the heavy weight of the longing desire for that new habitation which will envelope me within its curtains from above. Not that I wish to leave this present life with its vesture of human affections and thoughts ; but that I fondly trust, that this old vesture will receive a new vesture over it, that this mortal frame will only cease by being swallowed up in a higher life. And the ground for my trust is, that He who has fashioned and worked out my existence for this termination, is no less than God himself, who has clearly*

*given a pledge of the future, by that earnest of the life-giving Spirit of which I before spoke.*

*"With this confidence, therefore, and feeling that our whole journey through life is sustained by trust in what we do not see, not by what we do see, I am well pleased to think that the time is coming when this banishment from my true heavenly home will be ended, and when I shall be with the Lord at home for ever. •*

*"And the thought of this future home, not only gives me confidence, but impresses upon me my awful duty. For the time is coming when I, with all of you, must be made completely known before the judgment seat of Christ, in order that each may receive the award of the acts done in the earthly habitation of the body."*

THE difficulties of the Apostle, and the support which he received under them, both from the sympathy between himself and his converts, and from the cause in which he was engaged, are dwelt upon equally elsewhere. The peculiarity of this passage is the insight which it gives us into the Apostle's feelings, under the sense of approaching decay and dissolution. In this respect it stands alone. The burst of triumphant exultation over the power of death in the 8th Chapter of the Epistle to the Romans, and in the 15th of the First to the Corinthians, is more an expression of the overwhelming sense of God's love through Christ, than of any personal expectation or sentiment for himself. The description of the coming of the Lord, in 1 Thess. iv. 15—19., is for the comfort of his readers, not of himself. The two passages which most bear comparison with this, 2 Tim. iv. 6—8.; Phil. i. 20—24. (especially the last), whilst expressing the Apostle's personal feelings respecting his end, represent his calm expectation of

an event brought on by external circumstances as a soldier on the eve of battle, rather than his contemplation of death in itself as the natural termination of the exhausted powers of nature. It is this last view which this section brings before us. Whatever may have been the precise nature of the deep depression which marks the opening of this Epistle, and also the opening of this passage, it is evident that all the mournful feelings which crowd upon the mind under the pressure of anxiety, of sickness, of hardship, were now heavy on the Apostle's heart. He is "in the valley of the shadow of death." He had been "pressed out of measure, above strength, insomuch that he despaired even of life:" he "had the sentence of death in himself:" he had been just "delivered from a great death:"<sup>1</sup> he had "no rest in his spirit:"<sup>2</sup> he felt that he was a "fragile earthen vessel:"<sup>3</sup> he was like a soldier in battle, "pressed into a corner," "bewildered," "pursued," "trampled down:"<sup>4</sup> he was "a living corpse," always "delivered up to death,"<sup>5</sup> his "outward man perishing,"<sup>6</sup> the "earthly house of his tabernacle" might at any moment "be destroyed."<sup>7</sup> Two feelings emerge from this "horror of great darkness." First: It is instructive to observe the Apostle's shrinking from the disembodied state beyond the grave, and his natural sympathy with the awe with which many good men have regarded the advance and process of death. There is no Platonic doctrine of a vague and impalpable immortality; no Stoic affectation of rising above the ordinary feelings of humanity. It is (on a lower scale) the same picture which is presented to us in the agony of Gethsemane, "Father, if it be possible, let this cup pass from me." It is the Christian and

<sup>1</sup> i. 8. 9. 10.<sup>2</sup> ii. 13.<sup>3</sup> iv. 7.<sup>4</sup> iv. 8. 9.<sup>5</sup> iv. 10.<sup>6</sup> iv. 11.<sup>7</sup> v. 1.

Apostolical expression of the feeling described in the well known lines of Gray : —

“ For who, to dull forgetfulness a prey,  
 This pleasing anxious being e'er resign'd ?  
 Left the warm precincts of the cheerful day,  
 Nor cast one longing lingering look behind ? ”

And, secondly, there is the confidence that he shall pass into a higher state, in which, amidst whatever changes, his personal being will be continued. His mortal state will not be taken from him, but will be transfused into something higher. What he has done in the passage through this life will be revealed for retribution of good or evil before the judgment seat of Christ. This is the hope which at once sustains him, and warns him. There is a world around him which he does not see, but which he believes to exist ; a habitation, a vesture awaiting him in heavenly regions ; a home with the Lord, where he will arrive when his journey is ended ; a judgment seat, where he will be rewarded or punished. The thought of the Judgment seat blends with the the thought of home, as in the Psalms the spirit of the Psalmist reposes with equal comfort and confidence on the mercy and on the justice of God. Even in these moments of earnest longing for rest, Christ is still, not only the Friend, but the true and faithful Judge, at whose hands the Apostle is content to receive that which is his due.



(3.) *His Motive for his Service.*

## V. 11—VI. 10.

<sup>11</sup> Εἰδότες οὖν τὸν φόβον τοῦ κυρίου, ἀνθρώπους πείθομεν, θεῷ δὲ πεφανερώμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι. <sup>12</sup> οὐ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν,

11. The Apostle, in the preceding verses, after describing the support which in his troubles he received from the prospect of a better life hereafter, was carried on to speak of the energy which this prospect imparted to his labours (verse 9.). In order to reach that home for which he so earnestly longed, he, with all the rest of the world, must pass before the awful judgment seat, where every thought would be disclosed to Christ himself (verse 10.). And now the thought of that hour brings before him the insinuations of concealment and dishonesty, which he had before answered (iii. 1—iv. 6.), and he once more protests the entire sincerity of his conduct (v. 11—13.), appealing, first, to the overwhelming motive which impelled him (v. 14—21.); secondly, to his own self-denying conduct (vi. 1—10.). It is the climax of the first part of the Epistle, thus occupies the same relative position as Rom. viii. and 1 Cor. xiii.

εἰδότες οὖν τὸν φόβον τοῦ κυρίου. “Knowing that there is this fearful aspect of the Lord, I proceed on my task of

winning over men; but whilst I do so, it is to God that my thoughts are manifested, as clearly now as they will be at the judgment, and as I trust they are manifested clearly before your several consciences” (συνειδήσεσιν). For the phrase ἀνθρώπους πείθομεν comp. Gal. i. 10., where it is used in a bad sense, which partly illustrates its use here, as though he had said, “I am devoted, as they say, to making friends of men,” and hence the immediate antithesis, “No: it is not man, but God, whose approbation I seek.” In classical Greek the addition of μὲν would have cleared up the obscurity. For this sense of πείθω, compare Acts, xii. 20., πείσαντες Βλάστον, “having won over Blastus.”

πεφανερώμεθα is used in reference to φανερωθῆναι in verse 10. For its connexion with the words συνείδησις and συνιστάνομεν compare iv. 2.: τῇ φανερώσει τῆς ἀληθείας συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων, ἐνώπιον τοῦ θεοῦ. For the general sense see 1 Cor. iv. 5.

12. The mention of their

ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν, ἵνα  
 ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους καὶ μὴ ἐν καρδίᾳ.\*  
 13 εἴτε γὰρ ἐξέστημεν, θεῶ· εἴτε σωφρονοῦμεν, ὑμῖν. 14 ἡ

\* οὐ γὰρ . . . καὶ οὐ καρδίᾳ.

doubting his sincerity recalls what he had already said in iii. 1., iv. 2., about the commendatory letters,—the charge that, instead of bringing commendations from others, he was always commending himself." Our object is not to commend ourselves, but to give you an opportunity of boasting in my behalf against my opponents." He assumes, with something of an ironical tone, that all that they wished was to vindicate him. After ἔχητε, supply καύχημα. This is the most explicit mention of his opponents in this part of the Epistle, and is to be compared with the more open attacks of x. 2. 7., xi. 18. "They pride themselves on their outward pretensions, their dignified appearance, as contrasted with my weak presence (x. 10.), their Jewish descent (xi. 22.), their commendatory letters (iii. 1.), not on that deep sympathy which lies at the bottom of my heart for you." (iii. 2., iv. 6., vi. 11.)

13. It is impossible to determine precisely the allusions in ἐξέστημεν and σωφρονοῦμεν, without knowing the charges against him, at which they are aimed. That the words themselves signify respectively "to

be mad," "to be of sound mind," is clear. See Mark, iii. 21.; Acts, xxvi. 25. On the one hand, the "madness" may allude, either to the extravagant freedom, as it was thought, with which he spoke of his own claims (see xi. 1. 16. 17., where he himself calls it by the name of "folly"), or more generally to the ecstasies and the enthusiasm which led Festus to call him mad. (Acts, xxvi. 24.). On the other hand, the "soundness of mind" which also was misunderstood, may have been the accommodation to all men (1 Cor. ix. 20.), which led to the insinuation of worldly wisdom. (2 Cor. xii. 16.; 1 Cor. ix. 18. 19.). In either case, it was not himself that he wished to serve. His enthusiasm came from devotion to God; his seeming worldiness, from devotion to man.

14. ἡ γὰρ ἀγάπη τοῦ χριστοῦ συνέχει ἡμᾶς, "The love which Christ has shown is what holds, presses, urges me forward." That this is the meaning of "the love of Christ," appears from the following context, in which he goes on to explain it. Compare Rom. v. 5., where there is the same ambiguity with regard to "the

γὰρ ἀγάπῃ τοῦ χριστοῦ συνέχει ἡμεῖς, <sup>15</sup> κρίναντας τοῦτο, ὅτι εἰς<sup>a</sup> ὑπὲρ πάντων ἀπέθανεν· ἄρα οἱ πάντες ἀπέθανον· καὶ

<sup>a</sup> εἰ εἰς.

love of God," and still more Rom. viii. 35., "Who shall separate us from the love of Christ?" where, as here, the context shows that, though it may include the love awakened in man to Christ, it chiefly means the love of Christ to man.

συνέχει is always used of some strong outward pressure, as of a crowd (Luke, viii. 43.), or of anxiety and sickness (Phil. i. 23.; Luke, iv. 38.; viii. 37.; Acts, xxviii. 8.).

15. κρίναντας τοῦτο, κ. τ. λ., "The love which Christ has shown by that great example of love in His death, constrains us to forget ourselves, and to devote ourselves to God and to you; because at our conversion we came to this decision, that He died, He alone and once, for all." That Christ's death was the great proof of His love compare John, xv. 13.: "Greater love hath no man than this, that he lay down his life for his friends." That ὁ χρίστος is the nominative case to ἀπέθανεν, and εἰς ὑπὲρ πάντων is in apposition with it, seems proved by the consideration that else ὁ εἰς would have been the more natural expression, and also by the parallel passage, 1 Pet. iii. 18.: Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἡμῶν ἀπέθανεν, δίκαιος ὑπὲρ ἀδίκων,

where ἅπαξ corresponds to εἰς, περὶ ἁμαρτ. ἡμῶν to ὑπὲρ πάντων, and the construction of δίκαιος ὑπὲρ ἀδίκων to εἰς ὑπὲρ πάντων. It is to be observed how great a stress is laid on the solitary and unique nature of our Lord's death (compare Rom. v. 15., "The free gift of one man;"; Rom. vi. 10., "He died unto sin once"). In the representation contained in the Epistle to the Hebrews, where it is contrasted with the manifold repetitions of the legal sacrifices, the reason is clear. But this does not seem to be prominently, if at all, brought forward in the Epistles to the Romans and Corinthians, or those formed on their model. It arises, partly, from the undefined consciousness of the pre-eminent greatness of that death above all others, and from the wish to bring out strongly the fact of the one single event extending its influence to the whole range of humanity: partly also (as in 1 Tim. iv. 5., "One God and one Mediator"), from the desire to exhibit the unity of mankind in the redemption: "not two Christs, but one alike for all, whether Jew or Gentile."

εἰ is omitted in B. C<sup>2</sup>. D. E. F. J. K., some Fathers, and most versions. It is retained in C<sup>1</sup>. and some Fathers, and

ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν,

may possibly be genuine, as having been omitted, partly from offence at the hypothetical character of the statement, partly from confusion with εἰς. The sense is the same in both readings.

ὑπὲρ πάντων has the same ambiguity as the English "for," "in behalf of," expressing both the idea of "substitution," "representation," &c., and also of "service" and "protection." The latter meaning, however, so far predominates, that ὑπὲρ is never used in the New Testament, in the sense of "substitution," except in passages where the sense of "protection" or "service" is also applicable. In the case of Christ's death, wherever the idea of *substitution* is strongly brought forward, it is always under the figure of a "ransom" (with the sense of "instead of," in which case it is expressed by ἀντὶ. Matt. xx. 28.; Mark, x. 45.). Whenever the idea of *expiating sins* is strongly brought forward, it is always under the figure of a *sin offering* (with the sense of "on account of" in which case it is expressed by περὶ ἁμαρτίας or ἁμαρτιῶν, as in Rom. viii. 3.; Heb. xiii. 10., x. 6. 8. 18. 26.; 1 Pet. iii. 18.; 1 John, ii. 2.; iv. 10.). Whether the idea of "substitution," or of "protection" predominates in this passage, must depend

on the meaning of the ensuing clause.

ἄρα οἱ πάντες ἀπέθανον. ἄρα has in the New Testament the same force as in classical Greek (where, however, it is always in the second place in the sentence, never as here in the first), "therefore," "ipso facto," "by the terms of the argument."

οἱ πάντες. The article refers back to ὑπὲρ πάντων. "All those for whom He died."

ἀπέθανον, may either be "died" (as in Rom. vi. 10., ἀπέθανεν ἐφάπαξ), or "are dead" (as in Col. iii. 3., ἀπεθάνετε γάρ, καὶ ἡ ζωή, κ. τ. λ.). It has the full indefiniteness of the aorist.

The sense thus produced will suit either of the two main interpretations of this passage.

(1.) "If Christ died for all, then it follows from this, that all those for whom He died, died themselves [else there would have been no necessity for his dying for them.]" Such a statement would approach nearly in general sense to that in Rom. v. 15., "If by the offence of one many died (ἀπέθανον), much more the grace of God, and the free gift, by grace of one man, Jesus Christ, abounded to all;" and 1 Cor. xv. 21., "As in Adam all die (ἀποθνήσκουσι), so in Christ shall all be made alive." This

ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι. <sup>16</sup> ὥστε

is the interpretation adopted by all the Fathers and Schoolmen. But there are against it these difficulties: 1. Although the words will admit of such a conditional sense of ἀπέθανον (to which Gal. ii. 21., ἄρα χρίστος δωρεάν ἀπέθανε, is to a certain extent a parallel); yet it is by a strain which would hardly have been used, unless the context made it clear. 2. Although there would thus be an approximation to the meaning of the Apostle's words elsewhere, yet it would be by a precision of logical argument, which is not in his manner. What he elsewhere declares is, that the universal death introduced into the world by Adam's sin, is set aside by the universal life introduced into the world by Christ's obedience. What he would here declare, if this interpretation were correct, would be, that the universal effect of Christ's death *proved* that all mankind were before in a state of death; a position which the Apostle nowhere expressly maintains, and which implies a degree of speculation on the cause of Christ's death, which is foreign to his Epistles. 3. Supposing that this was borne out both by the words and the sense, there would still remain the objection, that it would be an introduction of an abstract proposition, without regard to the context, which goes on to

speak, not of the deliverance of man from the curse of death (whether natural or spiritual), but of the change produced in the lives of those of whom he speaks. A proposition of the kind thus ascribed to the Apostle, would labour under the same unapostolical character as the abstract statement of the doctrine of the Trinity contained in the spurious verse of 1 John, v. 7.

(2.) There remains, therefore, the interpretation now almost universally adopted: "If Christ died for all, then it follows that all for whom He died, died [to sin with Him]." It is borne out by the words, and agrees both with the Apostle's statements elsewhere, and with the context. It is the same in substance as in Rom. vi. 1—14., which throughout agrees with this passage in representing the death of sin, and of the old nature of man, through and with Christ's death, as the necessary prelude to the newness of life, to which here, as there, he is urging his hearers. Compare also Rom. xiv. 7.: "No man liveth to himself, and no man dieth to himself. Whether we live, we live unto the Lord, or whether we die, we die unto the Lord. . . . For, *for this* cause Christ died that He might be Lord both of the dead and the living." Col. iii. 3., "Ye are dead

ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ σάρκα· εἰ καὶ<sup>a</sup> ἐγνώ-

<sup>a</sup> εἰ δὲ καί.

(ἀπεθάνετε), and your life is laid with Christ in God."

The only difficulty in this interpretation is, that we should expect συναπέθανον or σὺν αὐτῷ, and that οἱ πάντες comes in somewhat awkwardly in a passage which is speaking of believers only. The omission of σὺν may be accounted for by the close connexion with the preceding, implied in ἄρα. The generalising of the whole passage by οἱ πάντες, may be compared to the similar expressions in 1 Cor. xv. 22.

καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα κ. τ. λ. This goes on to state more expressly the object of Christ's death, "that all might live a new life." "He died, He alone, as the representative of all, and His death involved the death of all. He died thus, in order that for the future all who are alive might live to him." There is the same confusion between the natural and the spiritual life here as iv. 11. 12. ἐγερθέντι, "raised again," is inserted with a view to ζῶσιν, "We live to Him who is alive."

At this point the question arises, What is the argument which the Apostle is pursuing? His mind is full of two things: His own sincerity, as contrasted with the insincerity with which he was charged by his opponents, and the insincerity with which he believed

that they were justly chargeable; and, secondly, His elevation above the local, personal, national grounds on which they endeavoured to commend themselves. Accordingly there is the same union of self-vindication, and of the assertion of the superiority of Christianity to Judaism here as in iii. 1—18., with the difference, that the point of superiority there was its absence from mystery and concealment, whereas here it is its freedom from local and visible restrictions. Both of these feelings find a centre in the death of Christ. That great event rose up as the background of his life. From that single point, every thought diverged. He was confident in his sincerity; because he knew that the love of Christ encompassed him, and pressed him forward, and that in that death he and all had died to their former sins, and now lived only for Him who had risen again and now lived for them. But this leads him on to the additional thought of the immense chasm which the death of Christ, and his own conversion, had made between his former and his present life, not only in respect of self-indulgence and self-devotion, but in all other respects as well. The whole of his past life was vanished far away into the distance. And first out of this feeling arises the

καμεν κατὰ σάρκα. χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκωμεν

thought that all human ties, all local or human grounds of authority and recommendation, such as his opponents insisted upon, and for the claims of which they taunted him, had no longer any hold upon him. Even any personal or local connexion with Christ Himself, belonged to a sphere with which he was now no longer concerned.

The opposition to his opponents is indicated by the expression "*we*" (ἡμεῖς), "*we*, whatever others may say or do." ἀπὸ τοῦ νῦν, "*from the time of my conversion.*"

16. οἶδαμεν, "*recognise.*" κατὰ σάρκα, "*by lineal or outward claims.*" Compare for the use of the same expression with regard to the same opponents, x. 3., xi. 18.; Gal. vi. 12. εἰ καὶ ἐγνώκαμεν. "*Even though I have known;*" "*granting that I have known.*" γινώσκωμεν, i. e. κατὰ σαρκά, "*Henceforth we know him no longer*" [after the flesh].

οἶδαμεν and ἐγνώκαμεν are probably here, as in 1 Cor. ii. 8., xiii. 1. merely the variation of the word without variation of meaning, after the Apostle's manner.

Probably, he must be here alluding to those who laid stress on their having seen Christ in Palestine (comp. on 1 Cor. ix. 1.), or on their connexion with Him, or with "the brothers of the Lord" by actual descent.

(Comp. on 1 Cor. ix. 5.) And if so, they were probably of the party "*of Christ.*" See on x. 7.; 1 Cor. i. 12. But the words lead us to infer that something of this kind had once been his own state of mind, not only in the time before his conversion (which he would have condemned more strongly), but since. If so, it is (like Phil. iii. 13—15.) a remarkable confession of former weakness or error, and of conscious progress in religious knowledge.

The feeling which he here describes as that at which he had permanently arrived, is of importance in enabling us to understand the almost total absence in the apostolic age, of those local and personal recollections in relation to our Lord's life and death, which under any other circumstances we should have expected. That no authentic, or even pretended likeness, should have been preserved from the first century; that the localities in Palestine, connected with his ministrations, should, with a very few exceptions, have been entirely forgotten; that till the time of the Empress Helena, no trace should be found of the most sacred of all relics, is a certain fact; which, though it may be partially accounted for by the flight to Pella and the destruction of Jerusalem, must also be in part ascribed to the fact,

<sup>17</sup> ὥστε εἴ τις ἐν χριστῷ, καὶνὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν,

that all such considerations were superseded by the sense of the moral and spiritual relations into which they had entered. The very name of *Christian*, as taken from "Christ," and not from "Jesus," is an indication of the same tendency, as also the total absence of any mention of the Virgin Mary after Acts, i. 14.

17. From this thought of the destruction of all local ties which had been suggested by the recollection of his opponents, he passes at once into a wider sphere. Not these feelings only, but all that belongs to our former life passes away, and a new creation rises in its place; and now he seems to be thinking; not so much of his relations to his converts, as of their relations to God. Our scanty knowledge prevents us from penetrating into his argument beyond the surface. In speaking of the Corinthians before in this Epistle, he had feared their estrangement from him, and their following his opponents; but here, for the first time, is any indication of their estrangement directly from God. Possibly he may have been thinking of the defilements of the Gentile Christians, of which he afterwards speaks in vi. 15—vii. 1. Possibly he may have formed so strong an opinion of the evil teaching of the false teachers,

as to consider the Corinthians to be already in a state of sin, from which they required to be turned to God; and hence the point of transition from the covert condemnation of those teachers in verse 16. to the direct mention of the sin here. For similar expressions concerning the effect of this teaching, compare ii. 16., iv. 3., "Those that are lost" (apparently in allusion to such); xi. 3., "I fear lest as the serpent tempted Eve, so your minds be corrupted from the simplicity which is in Christ." Gal. iii. 4., "Have ye suffered so much in vain?" Gal. iv. 11., "I fear lest I have laboured in vain." Gal. iv. 19., "I am in travail with you again." Gal. v. 4.; "Ye are fallen from grace."

Whatever be the explanation, the fact is clear that he here speaks of the Corinthians as having so fallen away (compare especially verse 20., "Be ye reconciled to God;" and vi. 1., "That ye receive not the grace of God in vain"); and his object is to show that like their former life before conversion, so also their recent sins have been put away from them, and that God through Christ is still ready to receive them. For similar expressions used to Christians already converted, 1 John, ii. 2., "If any man sin, we have



ἰδοὺ γέγονεν καινὰ.<sup>a</sup> 18 τὰ δὲ πάντα ἐκ τοῦ Θεοῦ τοῦ καταλ-

<sup>a</sup> καινὰ τὰ πάντα γινώμεθα.

an advocate with the Father, Jesus Christ the Righteous: and he is the propitiation for our sins."

ὥστε. The connexion may be either immediately with the preceding, "If even with Christ we have no previous bond, much more are other previous bonds removed;" or with verse 15., treating verse 16. as parenthetical, "Live for Christ, and not for yourselves; and therefore remember that all is new."

The Vulgate takes *τὶς* with *κτίσις*, "If there be any new creation." Better, as in the Authorized Version, "Whosoever is brought into connexion with Christ, is a new creation." Possibly *ἐν χριστῷ* ("in Christ") may have a reference to the claims of those who boasted an outward union with Christ: "Union with Christ does not (as you urge) maintain, but rather it dissolves, former ties." Compare x. 7.

*καινὴ κτίσις*, see Gal. vi. 15. It was a common expression among the Rabbis for a proselyte's conversion. See Wetstein, ad h. l.

*τὰ ἀρχαῖα*. The idea is general, uniting together ancient customs, as of the Law; and ancient habits, as of sin. The use of the word *ἀρχαῖος*, instead of *πάλαιος*, points rather to the former; it is the same as the difference in English between "ancient" and "old."

*ἰδοὺ*. This transfers the reader as into the sudden sight of a picture. "The moment that a man is a Christian, a new creation rises up; the ancient world passes away as in the final dissolution of all things, and behold! a new scene is discovered; the whole world has in that instant become new." (For this use of *παρελθεῖν*, in Matt. xxiv. 35., "Heaven and earth shall pass away;" and 2 Pet. iii. 10. "The heavens shall pass away.") For the sense compare Isa. xliii. 18. 19. (LXX.); *τὰ ἀρχαῖα μὴ συλλογίζεσθε, ἰδοὺ ἐγὼ ποιῶ καινὰ*, and the imitation of it in Rev. xxi. 4. 5. "The former things are passed away" (*τὰ πρῶτα ἀπῆλθον*). "And he that sat on the throne said, Behold, I make all things new" (*καινὰ*). The whole of that passage in the Apocalypse should be compared with this, as illustrating the mode in which the idea of the change and regeneration of the individual, passed into the idea of the end and regeneration of the world, as in the use of *παλιγγενεσία* in Matt. xix. 28. The Received Text and D<sup>3</sup>. E. I. K. insert, Lachmann and B. C. D<sup>1</sup>. F. G. omit *τὰ πάντα* after *καινὰ*. If the insertion is right, then the idea of the world's regeneration is brought out more strongly. If the omission, then, though the idea is the same, the introduction of it is more abrupt—

λάξαντος ἡμᾶς ἑαυτῷ διὰ χριστοῦ καὶ δόντος ἡμῖν τὴν

"Old things are passed away, they are changed into new things."

18. τὰ πάντα is "the new world" spoken of in verse 17., as if he said "The new world, no less than the ancient world, proceeds from God; from the love not only of Christ, but of God."

Here there is the same reference to God as the ultimate author of all, which occurs so frequently in St. Paul; v. 5., i. 21., iv. 6.; 1 Cor. iii. 23., xv. 28. In the last of these passages especially, the thought is the same as here; because there, as here, he is speaking of the change at the end of the world, "*that God may be all in all.*"

For the idea, thus strongly insisted upon, that *God himself* was the author of the Redemption, compare Rom. v. 8., "God commends his *own* (τὴν ἑαυτοῦ) love towards us." Rom. viii. 31. 32.; "God, who spared not His own Son." John iii. 16., "God so loved the world."

τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Ἰ. Χριστός. He here passes from the great change in man's moral nature, effected by his conversion to Christianity, and enlarges on the change in his relations to God. This change is expressed here, as in Rom. v. 10. 11., by the words which (in this application) occur nowhere else in

the New Testament. καταλλάσσω, καταλλαγή, translated here "reconcile," "reconciliation," and in Rom. v. 11. "atonement," which at the time of the Authorized Version had the same meaning. The compound ἀποκαταλλάξαι (with the same meaning) occurs in Eph. ii. 16.; Col. i. 20. 21.

In what precise manner this reconciliation was effected, or how far the estrangement is represented to exist on one side or on both, is here not expressed. But it must be observed that here, as elsewhere, the chief stress is laid on the reconciliation (not of God to man, but) of man to God. Men are not described as seeking after God, but God as seeking after men, and (in consequence or as a part of this reconciliation) overlooking their offences.

As in verses 16. 17. the Apostle himself was then the primary subject of the argument, so he is still. As it was especially true of him, that in his conversion all worldly bonds had been snapped asunder (ver. 16.), and all ancient associations passed away (verse 17.), so also of him it was especially true that he felt that he had been reconciled to God through Jesus Christ; and still more, that God had entrusted him with the task of making this reconciliation known.

διακονίαν τῆς καταλλαγῆς, <sup>19</sup> ὥς ὅτι Θεὸς ἦν ἐν χριστῷ κόσ-  
μου καταλλάσσων ἑαυτῷ μὴ λογιζόμενος αὐτοῖς τὰ παραπ-

The more personal meaning of ἡμᾶς ("us"), in the first clause, is fixed by the recurrence of ἡμῖν ("to us") in the second clause, where it must signify the Apostles. But already, in verse 15., "They which are alive" (οἱ ζῶντες) and in the general form "If any man be in Christ," in verse 17., the thought of others was included; he was beginning, here, as in 1 Cor. iv. 4. and Rom. vii. 7—25., to "transfer to himself in a figure" what belonged to the whole world, especially to the Corinthian world which he was addressing.

Accordingly he now advances to unfold the general truth, with the delivery of which he was entrusted as his especial "task" or "mission," and which, up to this point, he had described as his own peculiar possession. (For διακονία comp. this sense of the word in iii. 9., ἡ διακονία τῆς δικαιοσύνης.) •

19. ὥς ὅτι pleonastic for ὅτι, or a mixture of the construction ὥς Θεοῦ ὄντος and ὅτι Θεός ἐστι as in xi. 21., "Seeing that." The absence of the article from Θεός and κόσμος, and the position of ἦν, seem to require the words to be translated thus:—*There was* God in Christ [*i. e.* no less than God] employed in reconciling [nothing less than] a

whole world to himself." As if he had said, "You might have thought that in the death of Christ there was nothing more than Christ, nothing more than that single event. Yes: there was more. There was God, the Invisible, Almighty, dwelling and working in Christ." And the object of that working was to reconcile a world to Himself." The article of κόσμος may be omitted from its omission before Θεός, but the omission is unusual, and gives to the word its most indefinite character. The word, like πάντες in verse 15., means neither the Gentile, nor the Christian world, but the whole race of mankind, though with a special reference to those whom the Gospel has reached and touched. Compare, for the sense of the whole passage, Col. i. 21. 22.: "It pleased God that in him should all fulness dwell, and by Him to reconcile all things unto himself;" and (supposing the reading of Θεός to be genuine), 1 Tim. iii. 16., "God was manifest" (or "There was God manifested in the flesh"). Also 1 John, ii. 2., "Not for our sins only, but for the sins of the whole world."

μὴ λογιζόμενος κ. τ. λ. "And the proof of this reconciliation is, first, that He now forbears to charge the reconciled world

τάματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς. <sup>20</sup> ὑπὲρ χριστοῦ οὖν πρεσβεύομεν, ὥς τοῦ Θεοῦ

with their offences; secondly, that He placed upon me the responsibility of teaching the reconciliation." That this is the meaning, appears: (1.) From *μή* which naturally makes the sense, "For He does not impute," &c. (2.) From the impossibility of making the second clause, *θέμενος*—*καταλλαγῆς*, a *mode* of the reconciliation, whilst at the same time, the evident antithesis between the two participles, present and past, *λογιζόμενος* and *θέμενος*, and between *αὐτοῖς* (*to them*) and *ἐν ἡμῖν* (*in us*), makes it impossible to divide the two clauses from each other.

For the sense of the passage compare Rom. iii. 25., "The remission (or passing over, *πάρεσις*) of sins that are past, through the forbearance of God;" and for the words, Rom. iv. 8., "Blessed is the man to whom the Lord imputeth (*λογιζοῖται*) no sin," Col. ii. 13., "Forgiving our trespasses" (*τὰ παραπτώματα*).

The action of forgiveness is *perpetual*, and is therefore in the *present* sense; that of entrusting the Apostle with the charge of preaching, was *once for all* at his conversion, and is therefore in the *past* sense. The word *θέμενος* is, perhaps, selected, as being that which, though with a different construction (*θέσθαι εἰς τι* or *τινᾶ*) is used for the bestowal of gifts

or offices in the Church, 1 Cor. xii. 28. Tim. i. 12., "He placed in my hands, in my mouth." *ἐν ἡμῖν*, here as in verse 18., means, not the Apostles generally, but, as elsewhere throughout the first part of this Epistle, St. Paul himself. The "word," or "message" of reconciliation (compare *ὁ λόγος τοῦ σταυροῦ*, in 1 Cor. i. 18.) was especially "the Gospel" or "good tidings" of Paul; and as such he here speaks of it.

20. *ὑπὲρ χριστοῦ οὖν πρεσβεύομεν*. He now turns to the directly practical object which had been brooding in his mind since the 17th verse—the conversion—the second conversion—of the Corinthians themselves, from the sin whatever it might be, which interrupted their reunion with God. For them his mission became especially significant; and he now proceeds to unfold it. The "task" (verse 19.) and "the word" (verse 17.) which he had received from God, found its natural fulfilment in this field. He had spoken before of Christ's love urging him forward in their behalf; he now comes before them as the representative of Christ (*ὑπὲρ χριστοῦ πρεσβεύομεν—δέόμεθα*).

*ὑπὲρ* is here used more certainly than in any other passage, in a sense approach-

παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ χριστοῦ, κατα-  
 λαγήτε τῷ Θεῷ, <sup>21</sup> τὸν <sup>a</sup> μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν

· · · τὸν γάρ.

ing to "instead of." But here, also, the sense of "in behalf of" comes in. He speaks both as representing Christ, and also as serving Him. And so in the only other passage where the same figure of an ambassador is used, ὑπὲρ οὗ πρεσβεύω, Eph. vi. 20., "In behalf of [not "instead of"] which Gospel I am an ambassador."

But as in the previous verses God had been spoken of as the source of all that was done through Christ, so here also God is spoken of as the chief mover and object of the Apostle's address, ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν, "As though God Himself were heard entreating you through my voice." καταλλάγητε τῷ Θεῷ, "My prayer in behalf of Christ—what Christ says to you through me, is this: *"Be reconciled to God."* The use of the imperative, instead of the infinitive, is most emphatic, as though he uttered the very words of the prayer which he addressed to them from Christ, and which, in all probability, they must have heard from his lips when he was with them.

21. τὸν μὴ γνόντα κ. τ. λ. This is the reason for the prayer, whether or not it be included in the actual words of it.

Observe the great abruptness of this sentence. Γὰρ (in D<sup>1</sup>. E. I. K.) is a later cor-

rection, to soften this. The general truth, involved in this passage, can only be fully stated in connexion with the two passages in which it is most systematically treated. Rom. viii. 3., "God having sent His own Son in the likeness of sinful flesh (σάρκος ἁμαρτίας), and for sin (περὶ ἁμαρτίας), condemned sin in the flesh: that the righteousness (τὸ δίκαιωμα) of the law might be fulfilled in us, who live not after the flesh, but after the spirit." Gal. iii. 13., "Christ redeemed us from the curse of the law, being made (γενόμενος) a curse for us; as it is written, Cursed is every one that hangeth on a tree."

ὑπέρ, "in behalf of." See on verse 15.

ἡμῶν, ἡμεῖς here, as in verses 18 and 20., is used primarily of the Apostle himself, though with a reference to the world at large.

ἁμαρτία is here used in the widest sense for "sin," both in its moral and ceremonial sense, comprising into one word what in Rom. viii. 3. is expanded into two distinct phrases. "He was enveloped, lost, overwhelmed in sin, and its consequences, so far as he could be without. Himself being sinful." This qualification is necessarily involved in the preceding words, τὸν

ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη Θεοῦ ἐν αὐτῷ. VI. 1. συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν

• γινώμεθα.

μὴ γνόντα ἁμαρτίαν, which may be compared with Heb. vii. 26., "Separate from sinners;" Heb. iv. 15., "Without sin;" 1 Pet. ii. 22., "Who did no sin," and expresses the perfect conviction which the Apostle age entertained of the sinless excellence of Christ. τὸν οὐ γνόντα would state the fact: "Him who knew not sin." τὸν μὴ γνόντα states the connexion of this fact with the general purpose of the sentence, "Him, *because* he knew no sin."

The same mixture of real and ceremonial which appears in the word "sin," appears in its antithesis "righteousness," where the addition, "of God," shows that the Apostle did not mean simply "moral perfection," but the whole relation to God, which, sometimes as "justification," sometimes as "justice," forms the subject of the Epistle to the Romans. See especially Rom. i. 17., iii. 21. 22. "Man becomes at one with God in God's highest attribute of righteousness."

γενώμεθα (as distinct from γινώμεθα, a later correction groundless) refers back to his conversion: not "That we might at some future time become," but "That we might become, as *we have become*."

VI. 1. He urges (for some reason unknown to us), with

still more vehemence; the appeal he had made in versē 20.; and now, as in vi. 7., the mention of his great mission recalls again to his mind the sufferings and troubles which he had undergone; and in the climax of triumph which the consciousness of his victory suggests, he closes this long digression. The almost lyrical and poetical character which belongs to this burst of feeling, may be fitly compared to Rom. viii. 31—39.; 1 Cor. xiii. 1—15., which occupy, in a similar manner, the central place in those Epistles.

συνεργοῦντες. "As fellow-workers with God." That Θεῷ (not χριστῷ, or ὑμῖν) is to be supplied, is certain: (1.) By the parallel of 1 Cor. iii. 9., συνεργοὶ τοῦ Θεοῦ. (2.) Because the act in which he claims to be a fellow-worker, is that of exhortation (παρακαλοῦμεν), which, in v. 20., had been ascribed to God.

παρακαλοῦμεν, here, as in v. 20. and i. 3—6., has the triple meaning of entreaty, exhortation, and consolation; and is here put forward as the chief part of the Apostle's function.

μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς. "That you should not have received [this seems the force of the aorist tense] the goodness of

τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς <sup>2</sup> (λέγει γάρ, Καίριω δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐδοθήθησά σοι· ἰδοὺ νῦν

God in your conversion to no purpose." Here, again, as in v. 20., the sense is obscure, from our ignorance of the especial danger to which the Apostle alludes. For the phrase "in vain," εἰς κενόν, compare Col. iv. 11. 19.; (εἰκῇ) in speaking of his converts; and Gal. ii. 2.; Phil. ii. 16.; 1 Thess. iii. 5. (εἰς κενόν) of himself. See also on v. 17.

τὴν χάριν τοῦ Θεοῦ. "The favour of God," is often used; as here, without any further explanation, for the "goodness" of God shown in the conversion of men to Christianity; and is thus used as almost identical with the Christian faith. Compare Acts, xiii. 43., "They persuaded them to abide in the grace of God;" Acts, xx. 24., "The Gospel of the grace of God."

2. He gives the reason of his exhortation. The quotation is from Isaiah, xlix. 8. (LXX.). In the original context God is speaking to the Messiah, the servant of His people; and it is possible that the Apostle preserves that sense, and intends to express by the citation the general fact that God had received the work of Christ, and that, therefore, He would receive the Corinthians' reconciliation. But although something of this sense may still linger in his mind, it is hardly possible

that he should have selected these words, and these words only, to express that fact. The whole language of the previous verses (v. 18. 19. 20.) has been so much to identify God and Christ, that he would hardly now exhibit the relation between them by words like ἐπήκουσα, ἐβοήθησα, "listened" and "helped," which apply so much more exactly to the relation of God to the Church and to mankind. It is better, therefore, to take it in the sense required, not by the original context, but by the context of the present passage, as addressed by God to believers; a variation from the original sense not greater than is to be found in any other quotations from the Old Testament, and, in this instance, justified to a certain extent by the identification which runs through the latter chapters of Isaiah, between the Messiah and the people whom he serves. The passage was apparently suggested to the Apostle's memory by the word δεκτός, as connected with δέξασθαι: "Let not your receiving of the favour of God be in vain, for the language of God [ὁ Θεὸς is the nominative case to λέγει] in the Prophet is true: 'In a time which I receive I heard thee,' &c.;" which is confirmed by the stress that he lays on the word, carrying

καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας), <sup>3</sup>μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία, <sup>4</sup>ἀλλ' ἐν παντὶ συνιστάντες<sup>a</sup> ἑαυτοὺς ὡς Θεοῦ διάκονοι, ἐν

<sup>a</sup> συνιστάντες.

it out and amplifying it in his own comment which follows:—"God has so spoken, and look! the present is the time which He so receives." "You ought to receive Him, for He has received you." εὐπρόσδεκτος is a favourite word of the Apostle; and as such, and also as being more emphatic, is substituted for the less familiar and less expressive term of the LXX. (Compare viii. 12.; Rom. xv. 16. 31.)

νῦν, "now," may be either generally "now, in the Gospel dispensation" (which is confirmed by "the acceptable year," δεκτὸς ἐν ταῦτος, Luke iv. 19.), or rather in reference to the peculiar need of his converts, "Now, at this present moment, is the time for you to turn to God; waste no time in doing so."

3. The quotation from Isaiah, with the Apostle's comment, had been parenthetical; and he now enlarges on his efforts to fulfil worthily his mission of exhortation to them, partly from the mere outpouring of feeling over the greatness of his work, partly from the wish to hold up his conduct as a model to his converts. Compare in this respect 1 Cor. ix. 18—27.

The participles διδόντες, &c., join on directly to συνεργοῦντες.

The use of μηδεμίαν and μηδενὶ, instead of οὐδεμίαν and οὐδενί, indicates the connexion. "I exhort you, *inasmuch as* I give the best proof of my earnestness, by anxiety not through my means to throw any obstacle in the way of your receiving the message."

προσκοπή, "stumbling-block," used only in this place for what is elsewhere expressed (1 Cor. viii. 9.; Rom. xiv. 13.) by πρόσκομμα.

μωμηθῇ, "have reproach cast upon it." Compare the use of the word in the same connexion, viii. 20. (the only other passage in the New Testament where it occurs), possibly with immediate reference to the subject of his refusing maintenance from the Churches. See on xi. 7.

ἡ διακονία. "The task or service," to which he had before alluded, "of reconciliation," in v. 19., "of righteousness," in iii. 8. 9.

4. συνιστάντες ἑαυτοὺς. "Commending myself, not by commendatory letters (see on iii. 1.), but as true servants and instruments, not of man, but of God, would naturally commend themselves." This is the sense of the nominative διάκονοι: had it been the accusative διακόνους, then the sense would be "commending" or "prov-



ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις,  
<sup>δ</sup> ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν

ing ourselves to be the servants of God." For the expression *διάκονοι*, as applied to himself, see 1 Cor. iii. 5.

Observe that here *συνιστάντες* precedes *ἐαυτούς*, where, as in iii. 1., v. 12., where the sense required a stress to be laid on "themselves," *ἐαυτούς* preceded *συνιστάνομεν*.

The following enumeration of the means whereby he commended himself, may be divided into four clauses, all amplifying ἐν παντί: (1.) From ἐν ὑπομονῇ to νηστεύειν. (2.) From ἐν ἀγνόητι to δυνάμει θεοῦ. (3.) From διὰ τῶν ὅπλων to εὐφημία. (4.) From ὡς πλάνοι to πάντα κατέχοντες.

The first section is an expansion of ἐν ὑπομονῇ πολλῇ. "In" or "by much *endurance*," in three triplets of evils, each, as it were, growing out of the last word of the other. (a.) The first describes his hardships generally, "In crushing afflictions (*θλίψεσιν*), in pressure of difficulties (*ἀνάγκαις*), in narrow straits (*ἐν στενοχωρίαις*)." The prevailing idea through all these words is that of pressure and confinement: each stage narrower than the one before, so that no room is left for movement or escape. (*θλίψις* and *στενοχωρία* are often joined, iv. 7.; Rom. ii. 9., viii. 35.; *θλίψει* and *ἀνάγκη*, 1 Thess. iii. 7.)

(b.) The idea of "narrow straits" (*στενοχωρία*) suggests the thought of actual persecutions, of which he gives the three to which he was most frequently exposed. The 'scourgings' from Romans and Jews, (for which see xi. 23—25.) (The 'imprisonments,' for which see xi. 23.), which followed upon the scourgings, as in Acts, xvi. 22, 23. The 'tumults and disorders' to which he was exposed, as in Asia Minor (Acts xiii. 50., xiv. 19.), Greece (xiv. 19., xviii. 12.), Jerusalem (xxi. 30.). So the word is used in xii. 20.; 1 Cor. xiv. 33.; Luke, xxi. 9.; James, iii. 16. It is possible, however, (as most of those passages relate rather to inward than outward disorder), that the sense may be "unsettlement of life," as in *ἀστατοῦμεν*, 1 Cor. iv. 11.; and this would suit somewhat better with its position here, as it was the banishments which *succeeded*, the disorders which *preceded* the imprisonments.

(c.) If the first of these interpretations ("tumults") of *ἀκαταστασία* be correct, then the connexion with what follows would be the same as in xi. 27., where his labour (*κόπῳ*) succeeds upon the mention of "false brethren," the connexion being that the hostility which he excited, made

ἀγρυπνίαις, ἐν νηστεíαις, ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἀγίῳ, ἐν ἀγάπῃ ἀνυπο-

it necessary for him to labour with his own hands.

If the second ("tossings to and fro"), then the connexion would be as in 1 Cor. iv. 11., where his "labours" succeed upon his "wanderings" (ἀστατοῦμεν), as his occupation and support from place to place.

Perhaps, however, the general connexion is sufficient, as he passes from troubles sustained at the hands of others to matters more or less voluntary or internal.

"The labour" (κόπ., as in xi. 23. 27., xv. 10.) refers both to his manual labour (1 Cor. iv. 12.), and also to the general toils and anxieties ("molestiae") of his life; the "sleepless nights" (ἀγρυπνίαις) and "hungerings" (νηστεíαις), refer to the privations imposed upon him, partly by his wandering life, partly by his refusal to receive support. See on xi. 27.; 1 Cor. iv. 11.

6. The second section enumerates the virtues which accompanied these outward hardships, and which with them constituted his claim to the Apostleship.

They are arranged in two divisions, not so much by the meaning as by the form of the words; the first consisting of single, the latter of two words: as, for example, "love" would naturally have followed on "kindness;" but as he wished

to accompany it with the epithet "unfeigned," he therefore puts it in the second division; and "the Holy Spirit" would also, but for the same reason, have properly stood at the head of the whole section. For a similar regard to the sound rather than the sense of the words he was bringing together, comp. Rom. i. 30. 31., where ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς, ἀσυνέτους and ἀσυνθέτους, are thus united. Each word stands singly without any apparent connexion, as it came uppermost in his thoughts.

(a.) ἀγνότης. "Purity from sin" generally, as in vii. 11.; 1 Tim. v. 22.; James, iii. 17.; 1 John iii. 3.

γνώσις. "Knowledge" or "intuition of Divine truth," as in 1 Cor. xii. 8. This, but for the arrangement adopted, would naturally have gone with "the word of truth."

μακροθυμία ("patience") is joined with χρηστότης ("kindness"), — as in Gal. v. 22., so in Eph. iv. 2., μετὰ μακροθυίας, ἀνεχόμενοι ἀλλήλων, and in Col. iii. 12., πραΰτητα, μακροθυμίαν.

7. (b.) Ἐν πνεύματι ἀγίῳ. "By the Spirit of God shown in its various manifestations. 1 Cor. xii. 3.

ἐν ἀγάπῃ ἀνυποκρίτως. The epithet (compare Rom. xii. 9.) has determined the position of

κρίτω, <sup>7</sup> ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, <sup>8</sup> διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας, ὡς πλάνοι καὶ ἀληθεῖς, <sup>9</sup> ὡς ἀγνοούμενοι καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες

ἀγάπῃ in the sentence, as well as the consideration that it comes here with the "Holy Spirit," as the climax of the moral qualities which he enumerates.

7. The "word of truth" (λόγῳ ἀληθείας) is the "word of simple unadulterated truth" as in ii. 17., iv. 2. The "power of God" (δυν. Θεοῦ) is the power visible in miracles (as in 1 Cor. ii. 4.

ἀτιμίας—δυσφημίας. The words in the third section are held together merely by the word διὰ, without any regard to the sense; διὰ in the case of διὰ τῶν ὅπλων expressing the means by which he made his way, διὰ without the article, in διὰ δόξης κ. τ. λ., expressing the state through which he had to make his way. It is the same confusion of the two senses of διὰ, as in 1 Pet. iii. 20.: ἐσώθησαν δι' ὕδατος.

διὰ τῶν ὅπλων τῆς δικαιοσύνης δεξιῶν καὶ ἀριστερῶν. This description of his arms arises out of the mention of δυνάμει Θεοῦ just before. It is the germ of the idea which had been already expressed in 1 Thess. v., and was afterwards more fully developed in Eph. vi. 11. 12.: "By the arms of the Christian's life of righteousness [the word taken in

its widest sense, as in v. 21.] both offensive and defensive, with the sword or spear in the right hand, and the shield in the left."

The words are remarkable, as indicating what we learn also from 1 Cor. iv. 12 (λοιδορούμενοι.—βλασφημούμενοι), that the false suspicions and imputations under which the Apostle laboured, constituted one of his severest trials.

8. This leads him in the fourth section to expand the words "through evil report" into a long list of the contrasts between his alleged and his real character, at once showing his difficulties and his triumph.

"Deceivers" (πλάνοι). That such was alleged to be the Apostle's character is clear from ii. 17., iv. 2., and also from the expressions in the Clementines, Rom. ii. 17. 18., xi. 35., where St. Paul is expressly described as a deceiver (πλάνος), and sowing error (πλάνην). καὶ in classical Greek would have been καίτοι or ἀλλ' ὅμως.

9. "Unknown" (ἀγνούμενοι) i. e. "obscure," his real power not recognised (as in x. 10.), yet amongst true believers recognised fully (as in iii. 2.).

"Dying," i. e. his enemies represented him as on the point

καὶ ἰδοὺ ζῶμεν, ὡς παιδευόμενοι καὶ μὴ θανατούμενοί, <sup>10</sup> ὡς  
 λυπούμενοι αἰεὶ δὲ χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ πλουτί-  
 ζοντες, ὡς μηδὲν ἔχοντες καὶ πάντα κατέχοντες.

of death, and so no more com-  
 ing to Corinth; and yet, behold!  
 at that very moment he is still  
 full of life and energy. For  
 the contrast between his appar-  
 ent death and real life see iv. 10.

παιδευόμενοι "chastised,"  
 perhaps in allusion to the  
 attack upon him as under  
 God's wrath; but also under  
 a real sense that God was thus  
 training him for his work: ὡς  
 losing the sense of "quasi" and  
 acquiring that of "quippe."  
 The words seem to have a  
 reference to Ps. cxviii. 18.:  
 παιδεύων ἐπαίδευσέ με ὁ κύριος,  
 τῷ δὲ θανάτῳ οὐ παρέδοκέ με.

Compare xii. 7—9. (the thorn  
 in the flesh).

10. For the "perpetual cheer-  
 fulness" (αἰεὶ δὲ χαίροντες) see  
 Rom. v. 3. "We boast in our  
 afflictions;" and Philippians.

The "poverty" probably  
 alludes to the taunts against  
 him for not receiving a main-  
 tenance, see on xi. 7., 1 Cor. xi.  
 1. The "riches" may refer to  
 the contributions in viii. 9.,  
 but more generally to spiritual  
 things, as in 1 Cor. iii. 22:  
 ἔχοντες, simply "having;" κα-  
 τέχοντες, "having to the full;"  
 see 1 Cor. vii. 29. 30.; Matt.  
 vi. 2.

PARAPHRASE V. 11—VI. 10.—“ *I have spoken of the awful time whenever deed done in this mortal frame will be disclosed before that great tribunal, of which the judgment seat of the highest earthly judge is a faint figure. With this conviction, I try to win over and make friends of men ; but it is from no human motives that I do so. My motives are disclosed to God now, as they will be hereafter at the judgment ; and they are disclosed to you also, if you consult each of you his own innermost conscience. So I speak ; for even you thought before that I was commending myself to you, on my own authority. But this is not a self-commendation. This complete disclosure of all my heart to you, ought to enable you to vindicate me against those who rely on the testimony, not of their own hearts, but of commendatory letters, of lineal descent, of commanding presence. My disclosure before God shows that, if I am carried beyond the verge of soberness, it is in my zeal for Him ; my disclosure before you shows that, if I restrain myself, and act as if under the dictates of worldly wisdom, it is in my regard for you. And the reason of this is, that if you read my heart, you will find that I am pressed forward by one irresistible motive, the sense of the love which Christ has shown to all the world. That love drives me to the conclusion that if He, singly and alone, laid down His life in behalf of all, then all for whom He so laid down His life, have forfeited all claim to their lives. The very object of His laying down His life in their behalf was, that all who live through Him, or who are alive in any sense, should devote their lives to Him who, whether in His death or in His present life, did all in their behalf.*

“ *The consequence of this feeling is, that a complete*

separation is made by the Christian faith between the present and the past. Whatever others may think, or I myself may once have thought, I cannot now rely on any outward or local association; even with Christ Himself my union now can never be, like that of my opponents, a lineal or natural connexion, but only moral and spiritual. And this is true, not only of myself, but of all. If any one has entered into fellowship with Christ, a new world has at once opened upon him; an old world has passed away, and he looks out as in the first beginning of creation, as in the days after the flood, as in the final dissolution of all things, on a new creation; and that new creation descends, not merely from Christ, but from God Himself, to whom the whole reconciliation is due, of which I am at once the chief example and the chief servant. For in that single life and death of Christ, was contained no less than a revelation of the Eternal God working out the reconciliation of a whole world to Himself. Therefore it is that to them He forbears to impute their offences; to me he entrusted the utterance of the message of reconciliation, and it is in the fulfilment of this duty that I address this message to you. I come as an ambassador from Christ. I come as the instrument through which God exhorts you to come to Him; and the words which I utter as from Him are, 'Be Reconciled to God.' The object for which He devoted the Sinless One to the world of sin was, that I, and you with me, might, through and with that Sinless One, be drawn into the world of righteousness. It is in pursuance of this exhortation that I add my efforts to the efforts of God, and exhort you not to allow the goodness which He has shown to you to pass away without effort. Receive Him, for He, as we read in the Prophet Isaiah, has received and heard and blessed you; and the time of this reception

*and salvation is this very present moment. And it is my great object to prevent any reproach being cast on this task which I have undertaken, and to show that it has been entrusted to me, not by commendations from others, but by the commendations of my own deeds: by the endurance of calamities which press me closer and closer in on every side, by flagellations, imprisonments, wild uproars; by toils and sleepless nights and hunger: by the moral force of pure character and deep knowledge, the winning effects of patience and gentleness, the holiness of the Spirit, and the reality of the Spirit's greatest gift, Love: by the preternatural Power of miracles, and the simple utterance of truth, through the shield and sword of righteousness which God has placed in my hands, through all the obstacles of misunderstanding and suspicion, the triumph over which makes the last and chief testimony to my career, by showing, that in spite of my alleged dishonesty I am honest, in spite of my obscurity I am famous, in spite of my death I live, in spite of chastisement I prosper, in spite of sorrow I am cheerful, in spite of poverty I am rich, in spite of destitution I am powerful."*

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As the previous Section of the Epistle has in all ages ministered to the wants and feelings of individuals, so this Section has ministered to the wants and feelings of the Church at large. It contains one of the clearest statements in the Apostle's writings of the effect of Christ's death. That effect is here described to be *The Reconciliation of Man to God*. In later times this has been expressed in various modes, some of which have fallen below, some gone beyond, the Apostle's statement. But it is only necessary here to observe the precise force and intention of the words as originally written.

The world had been in a long estrangement from God; His dealings (such seems the force of the Apostle's words) had awakened in the heart of mankind a sense of hostility and offence. Suddenly a great manifestation of Divine love was announced, which wherever the tidings were brought awakened feelings never known before. These feelings resolved themselves into two kinds: — A consciousness of the complete separation of the present from the past, so complete as to be compared by the Apostle to a new creation<sup>1</sup>; and a consciousness of a return to God after long separation; and that return by the nature of the case, including, not merely the Jewish nation, but the whole world.<sup>2</sup> And the practical effect of these feelings was, in the mind of the Apostle, a complete self-devotion to the good of others. "The love" which Christ had shown "constrained him" to live, not for himself, but for Him who died for him and rose again<sup>3</sup>; and this in spite of hardships and difficulties of every description.<sup>4</sup>

This is the substance of Christianity, as it appeared to the Apostle. His statement of it is important in many ways. First. It explains how it was that the proclamation of the glad tidings of Christ's death fell to the lot, beyond all others, of the Apostle of the Gentiles. To us, the idea of the "atonement" or "reconciliation" of man to God, and the idea of the admission of the Gentiles, have ordinarily no connexion with each other. To St. Paul, the two ideas were inseparable. He could not imagine the death of Christ to involve less universal consequences than the reconciliation of the whole world. What the Christian poet of later times has beautifully said of it with regard to the previous generations of mankind, —

<sup>1</sup> v. 17.<sup>2</sup> x. 18. 19.<sup>3</sup> v. 14. 15.<sup>4</sup> vi. 4—10.



“Now of thy love we deem  
As of an ocean vast,  
Rising in tides against the stream  
Of ages gone and past :”

was to the Apostle emphatically true of all the existing, and, if he looked so far, of all the future generations of the world.

Secondly. It is remarkable, as expressing most strongly the view everywhere given in the New Testament, of Christ's death, that it was the effect and manifestation, not of the wrath, or justice, or vengeance of God, but of His love; of the love not only of Christ, but in the most emphatic sense, of God also. It was not God that was reconciled, and man that was thereby induced to love; but God that showed His love, and thereby brought back mankind from its long enmity with Him. It was not God that was to be appeased, and Christ that was to appease, but “God was in Christ,” and the result was the Death of Christ for man. Humble as in the eyes of the contemporary world that solitary Death might seem, it expressed and implied nothing less than the Universal Love of the Almighty.

Thirdly. It shows how completely the Apostle regarded the death of Christ as a new epoch in the history of the human race. Had he foreseen distinctly that a new era would be dated from that time; that a new society, philosophy, literature, moral code, would grow up from it over continents of which he knew not the existence; he could not have more strongly expressed his sense of the greatness of the event than in what is here said of “old things passing away, and all things becoming new.”<sup>1</sup> We regard Christianity as belonging to the old age and ancient institutions; he regarded it as the seed and spring-time of a new world. His eye is fixed

<sup>1</sup> v. 16. 17.

on the future. He is the Prophet of what is to come no less than the Apostle of what has been.

Fourthly. It shows more clearly than elsewhere the motive to which the Apostle ascribes his great exertions. "The love of Christ constrained him." Of the reality of that Love his own life was and is the best proof and explanation. There had appeared on the earth (so we must endeavour to conceive his feelings) an exhibition of love, such as had never before been seen. Whatever influence the force of example or the sentiment of gratitude brings to bear upon the human mind, was now in the highest degree exercised upon the mind of St. Paul. To follow where Christ had gone before, to requite His love by carrying out His work, became the Apostle's master passion. The love which Christ had shown to him became the atmosphere in which he lived and moved and had his being. We know that in the events of the Exodus we have found the first origin of the idea of the severe Law of an Unseen God, which became henceforward the inalienable possession of the Jewish race. We know that in the teaching of Socrates we have tracked to its source the spirit of self-inquiry, since propagated through all European philosophy. So, but in a far higher sense, the Love of Christ roused in the minds of His disciples a sense of the reality and the power of love, which became the spring of a new life to them, and through them to the world; and, amidst manifold weakness and error, Roman Catholic and Protestant alike, in the zeal of missionaries, in the benevolence of Sisters of Mercy, in the service of the poor and ignorant and afflicted, there have been thousands of acts and lives of self-devotion, which can be traced up to nothing lower than this self-same motive.

(4.) *The Arrival of Titus*: continued from II. 16.

## VI. 11—VII. 16.

<sup>11</sup> Τὸ στόμα ἡμῶν ἀνέωγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία

11. In the previous verses, the long train of digressions which had broken in upon the Apostle's argument in ii. 16., had been gradually drawing to a conclusion. The thought of the reconciliation with God, to which they were invited (v. 19—21.), awakens the thought of their reconciliation with him; and the impassioned description of his own sufferings (vi. 4—10.) naturally prepares the way for throwing himself upon their sympathy. Here, accordingly, the long-suppressed feeling finds its vent, the under-current of deep affection which had been from time to time appearing above the surface in iii. 2—3., iv. 12—15., v. 13., now bursts into sight, following almost in the same words as the similar passage in 1 Cor. iv. 14—16. on the account of his victory through sufferings. (Compare especially, "I speak to you as to children," in verse 13. with 1 Cor. iv. 14.) It is as though the veil which had hitherto hung between the Apostle and his readers, was suddenly rolled away; we see them standing face to face, his utterance, so long choked by the counter-currents of contending emotions, is now, for

the first time, clear and distinct (τὸ στόμα ἡμῶν ἀνέωγεν), and for the only time in the two Epistles he calls them by their name (Κορίνθιοι). With the loosing of his tongue his heart opens also, that heart which was, as Chrysostom calls it, the heart of the world, opens to receive in its large capacities his thousand friends (ἡ καρδία ἡμῶν πεπλάτυνται); whatever narrowness of affection, whatever check to the yearnings of soul between them might exist, was not on his part, but on theirs (οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν), the only reward which he claimed for his paternal tenderness was a greater openness from them, his spiritual children (τὴν αὐτὴν ἀντιμισθίαν (ὡς τέκνοις λέγω) πλατύνθητε καὶ ὑμεῖς).

For the particular expressions, it is to be observed, that ἀνέωγε expresses the present tense (as in 1 Cor. xvi. 9.), and is thus distinct from ἠνολξαμεν τὸ στόμα ἡμῶν, "we spoke to you;" whereas πεπλάτυνται expresses the perfect, and so indicates that the opening of his mouth follows upon the opening of his heart. "Whilst my words find free

ἡμῶν πεπλάτυνται. <sup>12</sup> οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν. <sup>13</sup> τὴν δὲ αὐτὴν ἀντιμι-

utterance, my heart has meanwhile been enlarged." (Comp. Matt. xii. 34.: "Out of the abundance of the heart the mouth speaketh." Rom. x. 10., "With the heart man believeth; with the mouth confession is made.")

The phrase "to open the mouth" (ἀνοίγειν τὸ στόμα) in itself is an ordinary expression for "to speak" (as in Matt. v. 2., Acts viii. 32. 35., x. 34., xviii. 14.). In the LXX. (Psalm lxxvii. 2.; Prov. xxxi. 8.; Num. xvi. 30.; Deut. xi. 6.; Jud. xi. 35. 36.; Job, xxxv. 16.); it is only used emphatically and poetically, and so here it derives from the context a sense of free and open speech, which would not otherwise belong to it. Compare Eph. vi. 19.: ἵνα μοι δοθεῖ λόγος ἐν ἀνοίξει τοῦ στόματός μου, ἐν παρρησίᾳ γινώρισαι τὸ μυστήριον τοῦ εὐαγγελίου.

In like manner the use of the expression ἡ καρδία πεπλάτυνται was probably suggested by its frequent occurrence in the Old Testament (LXX.) for "joy,"—as in Ps. 119. (118. LXX.) 32.; Job, xxxi. 27.; Isa. lx. 5.; joy being in this case the occasion out of which this enlargement of heart proceeded. So in the Arabian Nights, "My heart is dilated," is the constant expression for sensations of joy. But its actual meaning here is

shown by the following expressions (στενοχωρεῖσθε in 12. and χωρήσατε in vii. 2.) to be not simply joy, but wideness of sympathy and intelligence, as opposed to narrowmindedness, both moral and intellectual: in which sense the corresponding Hebrew phrase is used of Solomon, 1 Kings iv. 29., who had "largeness (בָּרַח) of heart like the sand that is on the sea shore."

Κορίνθιοι. This address by name is used besides only in Gal. iii. 1.; ὡ ἀνόητοι Γάλαται, in Phil. iv. 15., Φιλιππησίοι.

12. σπλάγχνα. This passage is remarkable as speaking of the affections under the double metaphor of the "heart" and "the bowels," of which the latter has, in modern languages, been entirely superseded by the former. The distinction between them consists apparently in the greater tenderness expressed by the latter, as implied in the Hebrew root סָפַח (to foster tenderly) from which the substantive יֶסְפַח is derived. For its use in St. Paul compare vii. 15., Phil. i. 8, Philem. 10.

For the same union of Greek and Hebrew ideas compare πνευρωθὲ πεπλάτυνται in verse 11., βάρος δόξης in iv. 17.

τὴν αὐτὴν ἀντιμισθίαν = τὸ αὐτό, ὃ ἐστὶν ἀντιμισθία, πλατύνθητε. "Open your hearts to the same love that I show

σθίαν (ὡς τέκνοις λέγω) πλατύνθητε καὶ ὑμεῖς. <sup>14</sup> μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνης καὶ

to you, which love is my reward."

14. We now arrive at a remarkable dislocation of the argument. On the one hand, the passionate appeal to the Corinthians, which was begun in vi. 11. 12. 13., is continued without even the appearance of an interruption in vii. 2., where the words *χωρήσατε ἡμᾶς* ("make room for us") are evidently the prolongation of the metaphor expressed in vi. 12. 13. by *στενοχωρεῖσθε* and *πλατύνθητε*. On the other hand, the intervening passage vi. 14—vii. 1., whilst it coheres perfectly with itself, has not the slightest connexion with the immediate context either before or after. It relates, not to the Apostle's dealings with the Corinthian Church or his opponents, but entirely to their connexion with the heathen world, and, as would appear from the phrases used in vi. 16—vii. 1., especially to their contamination by the sensual rites and practices of heathenism.

This total disconnexion with the context is the more remarkable, because the subject which is here treated is altogether out of harmony with the Apostle's present line of argument. It is a severe warning suddenly introduced into a strain of affectionate entreaty, a strong injunction to separation

in the midst of an address of which the object is to inculcate union even with the offender who had been guilty of the very sins which he here denounces. In accounting for this interruption, it might be sufficient to appeal to the general abruptness of the whole Epistle. But if this be thought inadequate (and certainly there is no instance of so complete a disruption of the context as is here exhibited), and if the agreement of the MSS., and the internal evidence of the style; both forbid the supposition of interpolation, three possible hypotheses, or rather guesses, suggest themselves: (1.) That the heathen sensuality is the sin alluded to in vi. 1., which is slightly confirmed by the use of the word *δικαιοσύνη* in both passages, *i. e.* in vi. 14., on the one hand, and v. 21., vi. 7. on the other; and by the strong expression in vi. 1. (*μὴ εἰς κενὸν τὴν χάριν δέξασθαι*). If this be so, the renewal of the subject in vi. 14. might be explained, either by the supposition of a resumption of an interrupted argument (as, in a less striking manner in the digression iv. 2—6.), or by the conjecture of an actual transposition of a part of the text, so as to suppose that vi. 14—vii. 2. had properly intervened between vi. 2. and vi. 3., so that the participles which run

ἀνομία, ἢ τίς κοινωνία φωτὶ πρὸς σκότος; <sup>15</sup> τίς δὲ συμφώ-

through vi. 3—10., διδόντες, συνιστάντες, &c., might be continuations of ἐπιτελοῦντες in vii. 2. Against this last, however, should be noticed the words διακονία and διάκονοι, which, by comparison with v. 18., seem to belong especially to the Apostle himself.

(2.) That the passage is out of its place in this Epistle, and really belongs to the First, with which its whole tone is in far closer accordance than with this. In that case, there would be a natural opening for it before 1 Cor. v. 9., where the allusion ἐγγράψα ὑμῖν ἐν τῇ ἐπιστολῇ would become more intelligible, if it could be supposed to refer to some such direct warning as is contained in this passage, rather than to the very general address in 1 Cor. v. 7. 8.; and its severance from its proper place might then be in some degree accounted for by the evident confusion in which, from whatever cause, the whole context of the first and sixth chapters of the First Epistle is involved; or, supposing that the hypothesis of a lost Epistle were adopted, then these verses might be that very Epistle.

(3.) That the continuous flow of the first part of the Epistle came to an end at vi. 13., the impassioned appeal to the Corinthians having immediately followed on the account of his own sufferings; that then (for

some reason unknown to us) he was interrupted in the course of his history, and resumed it again after a time in vii. 2. with χωρήσατε ἡμᾶς ("Receive us"), so as to carry on both the thought with which he had last been occupied, and also the general subject which he had left in ii. 16. The indications of some such pause between vii. 2—16. and the previous chapters are: (α.) The repetitions, in some cases almost verbal, of expressions and thoughts in the earlier part, which would be more natural if an interval or interruption of some kind had intervened, *e. g.*, Χωρήσατε ἡμᾶς, vii. 2., compared with πλατύνθητε, vi. 13., οὐδεμίαν ἐσχέκεν ἀνεσιν in vii. 5. with οὐκ ἐσχέκα ἀνεσιν in ii. 12. (β.) The change from the plural to the singular first person which begins in vii. 3. and continues (intermixed with the other) to the remainder of the Epistle. (γ.) The expression προεῖρηκα in vii. 3., which is more natural if referring to what might be viewed as a distinct portion of the Epistle. If this were so, then the pause between vi. 13. and vii. 2. might account for the insertion of the paragraph vi. 14—vii. 1., whether from such accident as has been mentioned as possible in the two previous hypotheses, or from a reflection arising in his mind in the in-

νησίς χριστοῦ πρὸς βελίαλ<sup>a</sup>, ἢ τίς μερὶς πιστοῦ μετὰ ἀπίστου;  
 16 τίς δὲ συγκατάθεσις ναῶν Θεοῦ μετὰ εἰδώλων; ἡμεῖς<sup>b</sup> γὰρ

<sup>a</sup> χριστῷ . . . . βελίαρ.

<sup>b</sup> ἡμεῖς.

terval between the two parts of the Epistle, and venting itself on the moment in this short warning.

14—16. *μὴ γίνεσθε ἑτεροζυγούντες ἀπίστοις* = *μὴ γιν. ἑτερόζυγοι καὶ οὕτως ὁμοζυγούντες ἀπίστοις*. *ἑτεροζυγεῖν* is never used except in this place, and is formed apparently from *ἑτερόζυγος* in Lev. xix. 19. (LXX.), “an animal of different breed.”

Hence the verb must mean (not “to be unevenly yoked, one bearing the yoke more heavily than the other,” but) “to be joined with a wrong yokefellow,” as *ὁμοζυγεῖν* is “to be joined with a right yokefellow.” The form of the word indicates that the chief, though not the only, allusion is to marriage.

In the five contrasts which follow, there is a continual, though not perhaps a systematic transition from the abstract to the concrete. “Righteousness” and “lawlessness” (*δικαιοσύνη* and *ἀνομία*) are opposed, as the two moral aspects of Christianity and heathenism generally. Compare Rom. vi. 19., where a similar antithesis occurs, with a special reference, as in this place, to sins of sensuality. “Light” and “darkness” (*φῶς* and *σκότος*) point still more directly to the deeds of shame which shun the light,

as in Rom. xiii. 12. 13., and more especially in Eph. v. 7—13., where, as here, the allusion is prefaced by a warning against communicating with them. In the antithesis between “Christ and Belial,” he passes from abstractions to persons. The word is variously written “Belial” (בְּלִיַּל = worthless), which is in no uncial M S., or “Beliar” (which is in B.C.J., according to the Syriac corruption, as “Sychar” for “Sychem,” in John. iv. 5.), or Beliam and Belian (D.E.K.), or Beliab (F. G.). It is evident from the use of the proper name in this passage, and from the antithesis with Christ, that it is employed (like Beelzebub in Matt. xii. 24.), as a synonyme for Satan. It corresponds in Hebrew to the same notion of wickedness as is expressed in Greek by *πονηρός*, in Latin by *nequam*, in old English by *naughty*, and is therefore the most contemptuous name for “evil,” or the “evil spirit,” the “Little Master” in Sintram (see Arnold’s Life, p. 684.), as contrasted with Satan in the Paradise Lost. Our associations with the word “Belial” are unconsciously coloured by the attributes ascribed to “Belial,” by Milton (in “Paradise Lost,” book II.), which he expressly founds on the few and

ναὸς Θεοῦ ἐσμὲν<sup>a</sup> ζῶντος, καθὼς εἶπεν ὁ Θεὸς ὅτι ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν Θεός, καὶ αὐτοὶ

<sup>a</sup> ἐστε.

exceptional passages in the Old Testament (Jud. xix. 22., xx. 13.; 1 Sam. ii. 12.), where the word is used for sensual profligacy. The fullest description of a man of Belial in the Old Testament is in Proverbs, vi. 12—15.: "A naughty person ('*Adam Belial*'), a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; frowardness is in his heart, he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy." It never occurs as a proper name in the LXX., but is found once in Theodotion's Version (Jud. xix. 22.), and frequently in the Apocryphal Testament of the Twelve Patriarchs. (See Fabricius, *Codex Pseudepigr.* N. T., vol. i. pp. 587. 619.)

The contrast of "heathen" and "Christian," in the words *πίστος* and *ἄπιστος* (compare 1 Cor. xiv. 29.), brings the opposition still more closely home; and then in the antithesis of "God's temple" and "an idol," he gives the ground for this contrast, the society of believers being regarded as "the temple" (according to 1 Cor. iii. 16., vi. 19.), and the "idol" being suggested, either by the natural association of

the sins of sensuality with the idolatrous rites, or by a reference to some special participation in those rites, with which we are not acquainted.

Of the five words used to express the idea of union, *μετόχη*, *κοινωνία*, *συμφώνησις*, *μερίς*, *συνκατάθεσις*, it is only the third and fifth which have any special appropriateness, and those not so much by their meaning, which in each case signifies merely "agreement," as by their etymology; *συμφώνησις* expresses by its derivation "harmony of voice," and therefore is appropriate to persons, *συνκατάθεσις*, "unity of composition," and therefore is appropriate to buildings. The multiplication of synonymes implies a greater copiousness of Greek than we should expect from the Apostle's usual language. The use of *δὲ* after the first question is also thoroughly classical.

16. *ναὸς Θεοῦ*. He insists on this the more, because the thought of the Christian community as God's temple is especially opposed to its desecration by impurity, as in 1 Cor. vi. 19. The epithet "living" (*ζῶντος*) is added, emphatically to express, partly the living reality of God as opposed to the dead images (compare 1 Thess. i. 9.), partly the living character of the temple not of



ῥσονται μου λαός. <sup>17</sup> Διὸ ἐξέλθατε<sup>a</sup> ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει κύριος, καὶ ἀκαθάρτου μὴ ἄπτεσθε· καὶ γὰρ εἰσδέξομαι ὑμᾶς, <sup>18</sup> καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς

<sup>a</sup> ἐξέλθετε.

dead, but of living stones. (Comp. 1 Pet. ii. 5.; 1 Tim. (iii. 15.) For the transposition of the word to the end, see on 1 Cor. viii. 11.

16. ὑμεῖς ἐστε, Rec. Text, C.D<sup>3</sup>. E.F.G.K. ἡμεῖς ἐσμεν, Lachmann B. D<sup>1</sup>. J. The confusion (immaterial to the sense) is occasioned by the likeness of pronunciation.

The first quotation which follows is from Lev. xxvi. 11. 21. (blended with Ezek. xxxvii. 36.) (LXX.), καὶ θήσω τὴν σκηνὴν μου ἐν ὑμῖν καὶ οὐ βδελύξεται ἡ ψύχη μου ὑμᾶς καὶ ἐμπεριπατήσω ἐν ὑμῖν καὶ ἔσομαι ὑμῖν θεὸς καὶ ὑμεῖς ἔσεσθέ μοι λαός. Of this the earlier words are different; the latter (with the exception of the change from the second to the third person) so precisely the same, especially in the word ἐμπεριπατήσω, not elsewhere occurring in the New Testament, that we must suppose the LXX. version to have been at least in the Apostle's mind: the earlier part θήσω τὴν σκηνὴν μου being changed to ἐνοικήσω, probably with the view of avoiding the collision of metaphors, which would result else between the Tabernacle and Temple.

The next quotation is from Isa. lii. 11. 12. (blended with Ezek. xx. 34.) (LXX.), refer-

ring to the return from Babylon: ἀπόστητε, ἀπόστητε, ἐξέλθατε ἐκεῖθεν καὶ ἀκαθάρτου μὴ ἄψησθε, ἐξέλθετε ἐκ μέσου αὐτῆς, ἀφορίσθετε οἱ φέροντες τὰ σκεύη τοῦ κυρίου, ὅτι οὐ μετὰ ταραχῆς ἐξελεύσεσθε οὐδὲ φυγῇ πορεύσεσθε· προπορεύσεται γὰρ πρότερος ὑμῶν κύριος καὶ ὁ ἐπισυνάγων ὑμᾶς θεὸς Ἰσραὴλ. The first part of this quotation contains no further change than is required by the change of the special reference to Babylon into a general reference to the heathen, the words ἀκαθάρτου μὴ ἄψησθε, on which the emphasis is laid, being exactly the same in both. In the second part the detailed description of the return, as unsuitable to the present application, is exchanged for the general phrase καὶ γὰρ εἰσδέξομαι ὑμᾶς, from Ezek. xx. 34.

The last quotation is from 2 Sam. vii. 14. (blended with Ezek. xxxvii. 27.) (LXX.): ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα καὶ αὐτὸς ἔσεται μοι εἰς υἱόν. Here again there is no further change than is necessary to transfer the application from David to believers generally. The introduction of θυγατέρας ("daughters," from Isaiah, xliii. 6.) is remarkable, as showing how strongly the universal extension of the Divine blessings to every in-

ἔσσεθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει κύριος παντοκράτωρ. VII. ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ Θεοῦ.

dividual of the society. rose in the Apostle's mind. Compare Acts, ii. 17. 18., where the stress in the quotation from Joel is laid on "your sons and your daughters, your servants and hand-maidens." (The passages from Jer. xxxi. 9., xxxii. 38., though similar in meaning, are not here specially referred to.)

In each case the distinct quotation is marked by the mode of reference to the Divine words. In the first, *καθὼς εἶπεν ὁ Θεός* refers to *ἐγὼ κύριος ὁ Θεός ὑμῶν*, in Lev. xxvi. 1. In the second, *λέγει κύριος* refers to *λέγει κύριος*, in Isa. lii. 3. 4. 5. In the third, *λέγει κύριος παντοκράτωρ* refers to *λέγει κύριος παντοκράτωρ*, in 2 Sam. vii. 8., which is the more evident, as *παντοκράτωρ* never occurs elsewhere in the New Testament, with the exception of the Apocalypse.

VII. 1. From this stern warning he descends into an affectionate entreaty. The word *ἀγαπητοί* "beloved," seems to be introduced with this intention. It occurs nowhere else in this Epistle, except in a somewhat similar context, xii. 19. Compare also the only passages where it occurs in the First Epistle, (1 Cor. xv. 58., x. 14.)

*ἐπαγγελίας*, "promises," i. e., those contained in the foregoing quotations.

*καθαρίσωμεν*, i. e., as becomes those who are the Temple of God. Compare 1 Cor. vi. 19. *παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος*, "not this or that particular pollution, but *all*;" not ceremonial and outward only, but inward and *spiritual* pollution also. Compare 1 Pet. iii. 21., on baptism.

*ἐπιτελοῦντες*, "by completing."

*ἁγιωσύνην*. The word is used in connexion with the preceding phrases of "purification" and "pollution." But as these phrases in Christian languages acquire a moral and spiritual, instead of a ceremonial meaning, so also does "Holiness." Although admitting of a more general signification, as is evident from its application to the Spirit of God (Rom. i. 4.) and Christ, (1 Cor. i. 30.), and from the wide signification of the adjective *ἅγιος*, yet the substantive whether expressed under the form of *ἁγίασμος*, as in Rom. vi. 19. 22.; 1 Thess. iv. 3. 4. 7.; 1 Tim. ii. 15.; Heb. xii. 14., or *ἁγιωσύνη* as here, especially implies the idea of purity as opposed to sensual defilement. *Ἀγιωσύνη* in the

<sup>2</sup> Χωρήσατε ἡμῶς· οὐδένα ἡδίκησαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν. <sup>3</sup> πρὸς κατάκρισιν οὐ λέγω<sup>a</sup> προεῖρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστὲ εἰς τὸ συναποθάνειν

<sup>a</sup> οὐ πρὸς κατάκρισιν λέγω.

New Testament is used only here and in 1 Thess. iii. 13. ("blameless in holiness"). In the LXX. (Ps. xcvi. 6., xcvi. 13., xlv. 5.) it occurs for the "majesty" of God.

ἐν φόβῳ Θεοῦ. "In the atmosphere of awe and fear." Compare the same connexion of ideas in 1 Pet. iii. 15., "Sanctify (ἀγιάσατε) the Lord God in your hearts . . . with gentleness and fear" (φόβου).

2. See on vi. 14. The argument there interrupted is now resumed. χωρήσατε, "make room for us." = πλατύνθητε in vi. 13. Compare Matt. xix. 11., for this use of χωρεῖν.

οὐδένα ἡδίκησαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν. These words relate probably to the charges brought against him, which, if true, would have destroyed the confidence between himself and his readers, and the tense seems to refer them to some precise time in the past. The first is general; the two next, particular. ἐπλεονεκτήσαμεν evidently alludes to the charge noticed in xii. 16., that he extorted money from them. Compare also ii. 17. (καπηλεύοντες). What can be intended by ἐφθείραμεν, it is difficult to say. But compared with τὰ κρύπτα τῆς αἰσχύνης, in iv. 2.,

and ἀκαθαρσίας in 1 Thess. iv. 6., there seems no reason why it should not bear its natural meaning (as in 1 Cor. xv. 33.) of the pollution of sensual sins, against which, either as imputed to himself, or as practised by his opponents, the Apostle protests. If not, it must be simply "injured," or "ruined," as in 1 Cor. iii. 17. (which see), and with ἐπλεονεκτήσαμεν ("defrauded") is an explanation of ἡδίκησαμεν.

For a similar disclaimer of of sinister motives, see Acts xx. 33., "I have coveted (ἐπεθύμησα) no man's silver or gold, or apparel;" and 1 Sam. xii. 3.

3. πρὸς κατάκρισιν οὐ λέγω (B. C.), or οὐ πρὸς κατάκρισιν λέγω (D. E. F. G. I. K.), "It is not to condemn you that I speak." This (like the similar phrase, 1 Cor. iv. 14.) refers, not so much to what is actually expressed, as to the feeling in his mind.

προεῖρηκα γὰρ, "You cannot doubt my love; for I have before said in this Epistle, that you are deep in my heart," referring to iii. 2., v. 12., vi. 13.

εἰς τὸ συναποθανεῖν καὶ συνζῆν. For this close sympathy of life and death between himself and the Corinthians, compare i. 5. 6., vi. 12.

νειν καὶ συνζῆν. <sup>4</sup> πολλή μοι παρρησία πρὸς ὑμᾶς, πολλή μοι καύχσις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. <sup>5</sup> καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἄνεσιν ἔσχεν <sup>a</sup> ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσω-

<sup>a</sup> ἔσχεν ἄνεσιν.

Possibly there may be an allusion to some proverbial expression as in Horace: "Tecum vivere amem, tecum obeam libens," and to the passionate feeling of the time which induced friends (as Horace for Mæcenas), to offer to kill themselves on the death of their friends. Compare Athenæus, p. 249 (in Wetstein): τούτους δ' οἱ βασιλεῖς ἔχουσι συνζῶντας καὶ συναποθνήσκοντα.

4. It may be observed that in this and the next verse, for the first time in this Epistle, the plural first person is exchanged for the singular in speaking of himself, and from this time to the end the two are intermixed. See on vi. 14.

He now pours forth his joy which had partially burst out in ii. 17.; xii. 12. 13., occasioned by the arrival of Titus; and sums up in a few words the various feelings which have sprung out of it, and caused his long digressions.

πολλή παρρησία, "freedom" or "openness of speech" (see iii. 12.), the subject of the whole passage, iii. 1—v. 6., and again vi. 11. 12.

πολλή καύχσις, "boasting

of your good conduct," as in i. 14., iii. 2.

πεπλήρωμαι . . . ὑπερπερισσεύομαι. Both words are very expressive, and characteristic of the Apostle's bursts of feeling all through this Epistle: "I am filled to the brim, I overflow."

παρακλήσις in all its senses of "consolation" (which is especially meant here) and "exhortation," is also a word eminently characteristic of this Epistle. See i. 4. 5. 6., vi. 1. χαρά. For the "joy," see ii. 2. 3—14.

The article before παρακλήσει and χαρᾷ shows that he refers to the special want of the arrival of Titus.

ἐπὶ πάσῃ τῇ θλίψει, "on the top of my affliction, of whatever kind it may be," see ii. 12. This sums up the whole feeling of iv. 7—12, vi. 2—10.

5. καὶ γάρ, i. e. the reason both for the mention of "his affliction" and "consolation."

He carries on the narrative of his journey a little further than in ii. 12. There he had spoken of his troubles at Troas, here he describes them as still continuing on his arrival at Macedonia.

ἡ σὰρξ contains nothing contrary to ἐν τῷ πνεύματι, in ii.

θεν φόβοι. <sup>6</sup> ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεισεν ἡμᾶς ὁ Θεὸς ἐν τῇ παρουσίᾳ Τίτου. <sup>7</sup> οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἢ παρεκλήθῃ ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆναι. <sup>8</sup> ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι.

12., but merely expresses "my weak mortal nature." For *ἀνείσω*, see ii. 12. *ἔσχεν*, B. F. G. K., *ἔσχηκεν*, C. D. E. J.

*ἔξωθεν μάχαι*. The precise allusion cannot be determined. Probably opponents of some kind. Compare *ἐθριομάχησα*, 1 Cor. xv. 32. *ἔσωθεν φόβοι*. Probably anxieties for the Corinthian Church, see ii. 12. For the union of the two, and the gloomy feeling produced, see i. 8., xi. 27. 28.

6. Now, for the first time, he describes the joyful event, which is, in fact, the ground of the whole of the first part of the Epistle — the arrival of Titus. So joyful was it, that he can refer it to nothing short of the goodness of God Himself.

ὁ παρακαλῶν τοὺς ταπεινοὺς. "He that comforts the *downcast*." *ταπεινός* never, either in classical Greek nor (except in metaphors) in the New Testament, has the meaning of "humble," which it only acquired (like "*humilis*") in later times from the want of a word to express the Christian virtue of humility.

ὁ Θεός. Here (as so often, see on v. 18.) he expressly

mentions God, lest he should seem to rest on any lower ground of comfort.

*ἐν τῇ παρουσίᾳ Τίτου*. "By the coming and presence of Titus;" as in the frequent use of the word to describe the Advent of Christ.

7. *τῇ παρακλήσει*, i. e. "The comfort which he received from you was a comfort to me."

*ἐπιπόθησιν*. "Longing for me." *ὀδυρμόν*, "wailing that had offended me." *ζῆλον*, "zeal, to do my will."

*μᾶλλον χαρῆναι*, i. e. "More even than by the arrival of Titus." See verse 13.

8. *ἐλύπησα*, see on ii. 4. *ἐν τῇ ἐπιστολῇ*, i. e. 1 Cor. v. 1—8.

There is here a great variety, not so much of reading, as of punctuation. Lachmann, in his second edition, has adopted the reading of the Received Text, *εἰ καὶ* (not *εἰ δὲ καὶ*), and *γὰρ* after *βλέπω*. But, whereas the Received Text joins *εἰ καὶ μετεμελόμην* with *οὐ μεταμέλομαι*, with a full stop at *ἐλύπησεν ὑμᾶς*, Lachmann has a colon at *μεταμέλομαι* and a comma at *ὑμᾶς*, whilst Tischendorf takes the punctuation of the Received Text at *μεταμέλομαι*, and of Lachmann at *ὑμᾶς*. This last is on the whole the

εἰ δὲ καὶ μετεμελόμην, βλέπω [γὰρ] ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὥραν ἐλύπησεν ὑμᾶς, <sup>9</sup> νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ Θεόν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν. <sup>10</sup> ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται<sup>a</sup> ἢ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται. <sup>11</sup> ἰδοὺ γὰρ

<sup>a</sup> κατεργάζεται.

best, as being almost required by the expression, *εἰ καὶ πρὸς ὥραν ἐλύπησεν*. "Even though I did grieve you in my Epistle, I do not regret it, even though I did regret it; for I see that even though that Epistle did grieve you for a time, now there is occasion for me to rejoice in the result of your grief." In this manner, *εἰ καὶ* preserves the same sense throughout, which else it would lose in the third place of its occurrence; and γὰρ is then the reason for his ceasing to mourn. It is true, that this construction implies a confusion in the use *νῦν χαίρω*. It would seem as if he had meant to say *βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη . . . ἐλύπησεν εἰς μετάνοιαν*: and as if this construction was then changed into the present *νῦν χαίρω*, equivalent in sense, though different in words. And it is this confusion which has led to the variety of reading.

9. *νῦν*. "Now that Titus is come, and that I know the whole state of affairs, I, not only do not regret, I rejoice; but the reason of my rejoicing is," &c.

*εἰς μετάνοιαν*. This passage

shows how inadequate is our word "repentance." "Ye were grieved so as to change your mind." "Your repentance amounted to a revolution of mind."

*κατὰ Θεόν*. "In regard to God." See xi. 17.; Rom. viii. 27. It was a sorrow not merely towards man, but towards God, as in the model of true penitence in Ps. li. 4., "Against Thee only have I sinned." "Animi Deum spectantis et sequentis." (Bengel.)

*ἵνα ἐν μηδενί, κ. τ. λ.* "The effect of your sorrow has been that you received no loss from my severity." "My severity was attended under God's guidance with happier consequences than I could have anticipated."

10. *ἀμεταμέλητον* may be taken either: (1.) with *σωτηρίαν*, "salvation which cannot be regretted," as in Rom. xi. 29.; or (2.) with *μετάνοιαν*, by a play on the word. There will be no material difference in the sense. In the word *ἀμεταμέλητον* he refers back to *μεταμέλομαι*.

*ἡ τοῦ κόσμου λύπη*. The opposite of *ἡ κατὰ Θεὸν λύπη*. "The grief which only regards

αὐτὸ τοῦτο τὸ κατὰ Θεὸν λυπηθῆναι<sup>a</sup> πόσῃν κατειργάσατο [ἐν]<sup>b</sup> ὑμῖν σπουδῇ· ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν. ἐν παντὶ συνεστήσατε ἑαυτοὺς ἀγνοῦς εἶναι [ἐν] τῷ πράγματι. <sup>12</sup> ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ ἔνεκεν τοῦ ἀδικήσαντος, ἀλλ' οὐδὲ ἔνεκεν τοῦ ἀδικηθέντος, ἀλλ' ἔνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν<sup>c</sup> πρὸς ὑμᾶς ἐνώπιον

<sup>a</sup> λυπηθῆναι ὑμᾶς.<sup>b</sup> om. ἐν.<sup>c</sup> ἡμῶν . . . ὑμῶν.

the world." *Θάνατον*, "Death," in the highest sense, as opposed to *σωτηρίαν*, as in Rom. v. 21.

11. He proceeds to point out in all its details the good effects of this sorrow, and, therefore, of his Epistle. "For look at the picture you presented to Titus" (*ἰδοῦ*).

*σπουδῇ*, "earnestness" or "seriousness," is expanded into the remaining part of the verse, which exhibits their conflict of feelings.

*ἀπολογία*. "Self-defence" for their sin. *ἀγανάκτησις*. "Self-accusation against it."

*φόβον*. "Fear of Paul's arrival." *ἐπιπόθησιν*, "longing for it."

*ζῆλον*. "Zeal against the offender." *ἐκδίκησιν*, "punishment of his sin."

*ἐν τῷ πράγματι*. "In the affair of the incestuous person." For this mode of referring to a painful subject, compare 1 Thess. iv. 6. *ἐν* in B., omitted in C. D. G.

12. *εἰ καὶ ἔγραψα*, "Even though I did write to you severely."

*τοῦ ἀδικήσαντος*. "The in-

cestuous person." τοῦ ἀδικηθέντος, "the father of the offender, whose wife he had taken." See 1 Cor. v. 1.

When he says that he wrote, not on account of the offender or the injured person, but for their manifestation of the zeal of the Corinthian Church, it is in the same sense as in ii. 4. he had said that it was that they might know his love; and in verse 9., that it was that they might lose nothing. In each case, he speaks of the chief object as the only object; and also of the object which was effected by Providence, as if it had been his object.

There is a variety in the MSS., occasioned partly by the similarity of sound between *ὕ* and *ῆ* in later Greek, partly by the difficulty of the sentence. Received Text, B. (e sil.), *ἡμῶν τὴν ὑπὲρ ὑμῶν*, G. *ἡμῶν τὴν ὑπὲρ ἡμῶν*. Lachmann, C. D<sup>3</sup>. E. I. K., *ἡμῶν τὴν περὶ ἡμῶν*.

In such a confusion the sense is the only guide. On the one hand, the "manifestation of your zeal for us" agrees better with the general

τοῦ Θεοῦ. <sup>13</sup> διὰ τοῦτο παρακεκλήμεθα· ἐπὶ δὲ<sup>a</sup> τῇ παρακλήσει ἡμῶν<sup>b</sup> περισσοτέρως<sup>c</sup> μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν, <sup>14</sup> ὅτι εἴ τι αὐτῶ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατῃσχύνθη, ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτως καὶ ἡ καύχησις ὑμῶν ἐπὶ Τίτου ἀλήθεια ἐγενήθη, <sup>15</sup> καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστὶν ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν. <sup>16</sup> χαίρω, ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

<sup>a</sup> om. δέ.

<sup>b</sup> ὑμῶν.

<sup>c</sup> περισσ. δέ.

context and with the previous use of σπουδῇ in speaking of the Corinthians, in verse 11. On the other hand, "the manifestation of our zeal for you" is simpler, is borne out by the parallel of ii. 4., and suits πρὸς ὑμᾶς, which, though tautological if we adopt this reading, is unintelligible with the other; which would require it to mean "amongst yourselves," and this in a sense which would only be expressed (not by πρὸς ὑμᾶς; but) by ἐν ἑαυτοῖς. ἐνώπιον τοῦ Θεοῦ, "In the sight of God," also agrees better with a protestation of the Apostle's zeal for them, than with an allusion to theirs for him. Compare v. 11. Additional force is given to the argument by Lachmann's reading (B. C. D. G.) of δὲ and ἡμῶν: "For this that I

have mentioned, namely, the effects of my Epistle, I have been comforted. *But with this comfort before me, I was still more rejoiced by the joy of Titus.*" It is a stronger expression of what he had already said in verses 6. and 7.

13. 14. Observe the liveliness of the perfect tense, "we have been comforted; he has been refreshed; I have boasted."

ἀπὸ πάντων. "Refreshed from your presence."

14. The same protestation of the truth of his teaching, as in i. 18—21., ii. 17., iv. 2., in little things as in great.

15. ἀναμιμνησκομένου. "Recalling to himself."

16. θαρρῶ ἐν ὑμῖν. Not "I have confidence in you" (which would be πέποιθα), but "I am bold through your encouragement."



PARAPHRASE VI. 11—VII. 16. — *And now the full current of my words finds unrestricted utterance, my own Corinthian converts ; for the gates of my heart, of my rejoicing heart, are open wide to receive you. If there be any narrowness, it is in your affections, not in mine.*

[Here begins the digression without connexion with what either precedes or follows.]

*Do not make ill-suited unions with heathens, which compromise the difference between righteousness and lawlessness, light and darkness, Christ and the author of evil, Christian and heathen, God's temple and false idols. You are the temple, not of a dead statue, but of a living God, of that God who in the Law, the History, and the Prophets of the old dispensation, has assured you that He will dwell with His people, and has commanded their separation from impurities, and has declared that He will receive them all. Therefore every pollution must be abandoned, not ceremonial only, but moral, in order to attain a purity not ceremonial merely but moral.*

[The main argument is resumed.]

*“ Make room for me in your hearts ; I have made room for you in mine. When I was with you, I did no wrong or injustice to any one ; and I say this, not to taunt you, but from my love to you. I have again and again said that you are in my heart for life and death. I have no restraint with you ; I am proud of your excellence ; I am filled to overflowing with the comfort and the joy which after all my trouble awaited me from you in Macedonia. There, after all my anxieties, both*

*from without and from within, I, at last, met Titus ; and at once the comfort which I received from him was so great that I thankfully ascribe it to God the author of all comfort, not only the comfort which he gave me himself, but the comfort which you gave him, and which through him was transmitted to me. He told me of your affection for me, and of your sorrow for your faults ; and this at once made me cease my regrets for my severity in my First Epistle. I see now that your sorrow was not mere worldly remorse, which has no good end ; but sorrow as in the sight of God, which issues in a change of heart and life that tends to your highest welfare. Look only, let me look at the picture of your sorrow and its effects, its deep earnestness, showing itself in your self-defence and self-accusation, your fear and yet your longing for my arrival, your zeal and your severity towards the offender. This fear, more than any actual punishment or reparation of the crime, was the result which I sought to produce by my Epistle ; and, therefore, I am now completely satisfied. And Titus's joy shows me that I had not overstated your excellence to him ; that in my communications with him as well as with you, I had been sincere, and he loves you now as truly as I do."*

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THIS passage is interesting, as giving in the most lively form the human personal sympathies of the Apostle. His great consolation, after that which he derived from communion with Christ, was the restoration of confidence towards his converts and intercourse with his friend. An exactly parallel passage, though less strongly expressed, may be seen in his description of the feelings with which he waited for the return of his other confidential friend, Timotheus, with tidings

from Thessalonica (1 Thess. iii. 1—8.). This is important, as presenting that side of Christianity which distinguishes it from stoicism and from fanaticism; and also as a counterpoise to other passages which describe the calls of the Gospel as severing all human ties. "To be left at Athens *alone*,"<sup>1</sup> and "to have no man like-minded with him,"<sup>2</sup> to have "only Luke with him,"<sup>3</sup> to part with the Ephesian elders who "would see his face no more,"<sup>4</sup> are spoken of in that plaintive strain which, even more than direct expressions, implies that solitude, want of sympathy, estrangement or bereavement of friends, were to the Apostle real sorrows. And on the other hand, the unfeigned pleasure which he manifests at the restoration of intercourse, the enumeration of the names of his friends in the frequent salutations, the joy with which his heart was lighted up at his meeting with the brethren at Appii Forum, "whom, when he saw, he thanked God and took courage,"<sup>5</sup> indicated the true consolation he derived from the pure spring of the better human affections. His life is the first great example of the power of Christian friendship. It is also (without passing a harsh judgment on the ascetic fervour called out by peculiar times and circumstances) a perpetual protest against the seclusion from all human society, which, in a later age, was regarded as the highest flight of virtue. It is impossible to imagine the 6th and 7th Chapters of this Epistle proceeding from the pen of Simeon Stylites.

<sup>1</sup> 1 Thess. iii. 1.<sup>2</sup> Phil. ii. 20.<sup>3</sup> 2 Tim. iv. 11.<sup>4</sup> Acts, xx. 25.<sup>5</sup> Acts, xxviii. 15.

(III.) THE COLLECTIONS FOR THE CHURCHES  
IN JUDÆA.

VIII. 1—IX. 15.

THE subject of the first part of the Epistle is now concluded. He has expressed his satisfaction at the account of the Corinthian Church brought by Titus; and he now passes on to another topic distinct from the first, though to a certain degree connected with it.

In the close of the First Epistle<sup>1</sup> he had given directions that the collection for the poor Christians in Judæa, which he had apparently ordered before, and the origin and purpose of which have been sufficiently described in the notes on that passage, should proceed as rapidly as possible, in order to be ready for his arrival. On his meeting with Titus he had learned that the collection was not yet completed; whilst, at the same time, his stay in Macedonia had impressed him with the greater zeal of the Churches in the north of Greece, although under greater difficulties from their inferiority in wealth and civilisation. Under these circumstances he had charged Titus to resume the mission which he had confided to him in the First Epistle (xvi. 11.), and to hasten the completion of the work; and he proceeds himself to urge upon them the same duty.

That this part of the Epistle, though more clearly connected with the first part (i.—vi.) than with the third part (x.—xiii.), is independent of both, appears from various points:—1. The plural, instead of the singular, first person is uniformly used, instead of the

<sup>1</sup> 1 Cor. xvi. 1—4.

mixture of the two which pervades the Chapters (vii. and x.) immediately preceding and succeeding. 2. The use of several words in a peculiar sense is peculiar to this Section, *χάρις*, *εὐλογία*, *δικαιοσύνη*, *ἀπλότης*. 3. The allusions to the prevailing topics of the two other portions are very slight.

The exhortation is enforced, first, by holding up to them the example of the Macedonian Churches (viii. 1—15.); then by describing the nature and purpose of the mission of Titus (viii. 16—23.); lastly, by suggestions as to the spirit in which the collection should be made (ix. 6—15.).

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(1.) *The Example of the Macedonian Churches.*

VIII. 1—15.

MACEDONIA, as is well known, included, at that time, under four divisions, all the Roman province of Greece north of Thermopylæ. The part, however, to which the Apostle here chiefly refers, must be that through which (Acts, xvi. xvii.) he had himself travelled, and which corresponded to the ancient kingdom of Macedonia, properly so-called. By "the Churches" or "congregations" (*ταῖς ἐκκλησίαις*) of Macedonia, he probably means those Christian congregations, of which one was to be found in each of the cities where he had preached; namely, Philippi<sup>1</sup>, Thessalonica<sup>2</sup>, Berea.<sup>3</sup>

Two points are noticed in these congregations: 1. Their extreme poverty (*ἡ κατὰ βάλους πτωχεία*, viii. 2.

<sup>1</sup> Acts, xvi. 12.—40.

<sup>2</sup> Acts, xvii. 1.—9.

<sup>3</sup> Acts, xvii. 10.—15.

ὕπὲρ δύναμιν, viii. 3.). This poverty was probably shared by them in common with all other parts of Greece, except the two great Roman colonies of Patræ and Corinth; of the latter especially since its revival by Julius Cæsar. "The condition of Greece in the time of Augustus<sup>1</sup> was one of great desolation and distress. . . . It had suffered severely by being the seat of the successive civil wars between Cæsar and Pompey, between the triumvirs and Brutus and Cassius, and lastly, between Augustus and Antonius. Besides, the country had never recovered the long series of miseries which had succeeded and accompanied its conquest by the Romans; and between those times and the civil contest between Pompey and Cæsar, it had been again exposed to all the evils of war when Sylla was disputing the possession of it with the general of Mithridates. . . . It was from a view of the once famous cities of the Saronic Gulf that Servius Sulpicius derived that lesson of patience with which he attempted to console Cicero for the loss of his daughter Tullia.<sup>2</sup> Ætolia and Acarnania<sup>3</sup> were barren wastes, and the soil was devoted to pasture for the rearing of horses. Thebes was hardly better than a village.<sup>4</sup> . . . Epirus was depopulated and occupied by Roman soldiers.<sup>5</sup> Macedonia had lost the benefit of its mines, which the Roman government had appropriated to itself, and was suffering from the weight of its taxation<sup>6</sup>. . . . The provinces of Macedonia and Achaia<sup>7</sup>, when they petitioned for a diminution of their burdens in the reign of Tiberius, were considered so deserving of compassion that they were transferred for a time from the juris-

<sup>1</sup> Arnold's Roman Commonwealth, vol. ii. pp. 382—383.

<sup>2</sup> Cic. ad Fam. iv. 5.

<sup>3</sup> Strabo, viii. 8. § 1.

<sup>4</sup> Strabo, ix. 2. § 5.

<sup>5</sup> Strabo, vii. 7. § 3.

<sup>6</sup> Strabo, x. 5. § 3.

<sup>7</sup> Tac. Ann. i. 76.

diction of the senate to that of the Emperor [as involving less heavy taxation"].

2nd. Their extreme generosity. This agrees with what we hear of them elsewhere. In the Church of Thessalonica<sup>1</sup> the Apostle's converts are warned against indiscriminate bounty, evidently from a fear lest they should fall into it. In the Church of Philippi, we hear of the contributions which they sent to support the Apostle both on his travels through Macedonia<sup>2</sup>, and afterwards by the hands of Epaphroditus, in his imprisonment at Rome.<sup>3</sup> And in this Epistle<sup>4</sup> he speaks of the support which was brought to him from Macedonia during his residence at Corinth; a circumstance which would impress on his Corinthian converts, in a livelier form, his present argument. It was probably the same feeling which caused some Macedonian Christians to give, not merely their money, but "themselves" to his service as constant companions.<sup>5</sup> Such were Sopater, Secundus, and Aristarchus<sup>6</sup>, of whom the last-named accompanied him to Rome.<sup>7</sup> Such, in all probability, was the author of the Acts, who must have joined him from Philippi<sup>8</sup>; and also accompanied him to Rome.<sup>9</sup> Such was Epaphroditus, who "regarded not his life" in the Apostle's service.<sup>10</sup> What renders the mention of these Macedonian converts more striking is their number, compared with the few who came from the Churches of Southern Greece, none of whom, except Sosthenes<sup>11</sup>, appears as a permanent companion.

<sup>1</sup> 2 Thess. iii. 10, 11.

<sup>2</sup> Phil. ii. 25. 16.

<sup>3</sup> See viii. 5.

<sup>4</sup> Acts, xxvii. 2., Col. iv. 19.

<sup>5</sup> Acts, xxvii. 2., xxviii. 16. Compare Col. iv. 14.; 2 Tim. iv. 11.

<sup>6</sup> Phil. ii. 31.

<sup>7</sup> Phil. iv. 15.

<sup>8</sup> xi. 9.

<sup>9</sup> Acts, xx. 4.

<sup>10</sup> Acts, xvi. 10—40.

<sup>11</sup> 1 Cor. i. 1.

V III. 1—15.

VIII. <sup>1</sup> Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας, <sup>2</sup> ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν καὶ ἡ κατὰ

VIII. 1. Γνωρίζομεν. See on 1 Cor. xv. 1.

δὲ may possibly be meant to make a contrast with the last clause of vii. 16., but more probably (see the general introduction to this Section) is meant merely as the opening of a new subject, as in 1 Cor. vii. 1., viii. 1., xv. 1.

τὴν χάριν. This word is used in these chapters (viii. 1. 4. 6. 7. 19., ix. 14.) as in 1 Cor. xvi. 3., in the peculiar sense of a "gift" or "contribution." In almost every other part of the New Testament it is used for "favour," "goodness," generally speaking of God; and the manner in which it is here introduced, "the favour of God" (τὴν χάριν τοῦ Θεοῦ), shows that here also the two ideas are blended together.

Compare the use of εὐλογία in ix. 6.

τὴν δεδομένην, which has been given.

ἐν ταῖς ἐκκλησίαις. See p. 144.

2<sup>o</sup> The sense of what follows is clear. "Their poverty made their liberality more striking." The construction and the words are difficult. The construction may be either: (1.) to make ἡ

περισσεία and ἡ πτωχεία the nominative case to ἐπερίσσευσε, according to the regular order; or, (2.) to suppose an anacoluthon, in which he first expresses that their affliction was contrasted with their joy, and then that their poverty was contrasted with their wealth; so that the sentence should have been either ὅτι ἡ πολλὴ δοκίμη θλίψεως ἐπερίσσευσεν εἰς τὴν χαρὰν αὐτῶν, καὶ κ. τ. λ., or ἐν πολλῇ δοκ. θλίψ. ἡ περίσσεια τ. χαρᾶς αὐτῶν ἐγένετο καὶ ἐν τῇ κατὰ βαθ. πτωχείᾳ ἡ περισσεία τοῦ πλούτου, κ. τ. λ. This second interpretation seems preferable; the construction is not more abrupt than many others in these two chapters, and it suits the context.

δοκιμῇ, "trial," as in Rom. v. 4.: ἡ ὑπομονὴ δοκιμὴν κατεργάζεται.

θλίψις. The word most naturally indicates persecution; and if so, might refer to some such persecutions as those which had taken place in those Churches five years before. Acts, xvi. 20., xvii. 5. 1 Thess. i. 6., ii. 14. But as the word of itself signifies only "pressure," perhaps it may here be taken in the sense most conformable



βάθους πτωχία αὐτῶν ἐπερίσσευσεν εἰς τὸ<sup>a</sup> πλοῦτος τῆς ἀπλότητος αὐτῶν, <sup>3</sup> ὅτι κατὰ δύναμιν (μαρτυρῶ) καὶ παρὰ

<sup>a</sup> τὸν πλοῦτον.

to the context of "distress," such as arose from the discountenance of their heathen or Jewish neighbours, as when joined with στενοχωρία and ἀνάγκη, vi. 4.

ἡ περισσεύουσα τῆς χαρᾶς αὐτῶν. "Their joy overflowed." He combines two ideas, partly that their joy appeared greater by reason of the distress in the midst of which it flourished, partly that it exceeded that distress, so that the distress became insignificant in comparison. Their "joy" is mentioned from the connexion which always exists in the Apostle's mind between cheerfulness and liberality. Compare ix. 7., "God loveth a cheerful giver," and Rom. xii. 8., "He that sheweth mercy, in cheerfulness." (ἡλαρόν, ἡλαρότητι), and the especial word χαρὰ is used in connexion with χάρις. "The Rabbis said that he who gave nothing, but received his friend with a cheerful countenance, was better than he who gave all with a downcast countenance." See Wetstein on ix. 7.

This sentence would run more naturally if it were, ἐκ τῆς κατὰ βάθ. πτωχίας ἐπερίσσευσεν ὁ πλοῦτος. Its present form is perhaps owing to the oxymoron, by which poverty, instead of restraining liberality, is described as overflowing into it; as though

Christian poverty were of itself a treasure which never failed. Compare the story of the widow's mite, Luke, xxi. 3. 4.: "She hath thrown in more than they all: they all of their abundance (ἐκ τοῦ περισσεύοντος), she of her need (ὕστερήματος)." . . .)

For the fact of their poverty see p. 145.

κατὰ βάθους, "reaching deep down."

πλοῦτος, "wealth," is here used, partly in its literal sense as he is speaking of actual wealth, partly in the metaphorical sense in which he so often uses it, to express any kind of excess: "Their great liberality." Here, and in Eph. ii. 7., iii. 8. 16.; Phil. iv. 19.; Col. ii. 2., the best MSS. read τὸ πλοῦτος for ὁ πλοῦτος, as in Romaic, of which the tendency is to substitute neuter for masculine and feminine nouns. So τὸ ἔλεος for ὁ ἔλεος in LXX. (See Winer. Gram. p. 64.)

ἀπλότης, in Eph. vi. 5.; Col. iii. 22., and in this Epistle (i. 12., (?) xi. 3.), is "simplicity," "sincerity." But throughout these two Chapters it is used for "liberality" or "munificence," by the same ambiguity as is attached to the word "liberality" in English. See ix. 11. 13. (ὁ μεταδιδούς, ἐν ἀπλότητι, in Rom. xii. 8. may be taken in either sense.) ἀπ-

δύναμιν<sup>a</sup>, αὐθαίρετοι, <sup>4</sup> μετὰ πολλῆς παρακλήσεως δεόμενοι  
 ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς

<sup>a</sup> ὑπὲρ δύν.

λοῦς may be so used in Prov. xi. 25., where the verse which is rendered, "The liberal soul shall be made fat," is in the LXX. ψυχὴ εὐλογουμένη πᾶσα ἀπλῇ, which (unless the true reading be ἀπάλη) must be "every liberal soul is blessed," or, "every blessed (*i. e.* rich) soul is liberal." In Tacit. Hist. iii. 86. "simplicitas" (possibly in the same sense) is joined with "liberalitas." It seems certainly to be so used in Josephus, Ant. vii. 13. 4., where David admires the ἀπλότης and μεγαλοψυχία of Araunah. The context of Matt. vi. 22. suggests that ὀφθαλμος ἀπλοῦς in that passage may bear this meaning.

3—5. Here again, from ὅτι κατὰ δύναμιν to θεοῦ in verse 5. is a sentence which has been entirely shattered in passing through the Apostle's mind. If restored to order it would be: ὅτι κατὰ δύναμιν, καὶ ὑπὲρ δύναμιν, οὐ καθάπερ ἠλπίσαμεν, τὴν χάριν [τῶν χρημάτων] ἀλλ' ἑαυτοὺς αὐθαίρετοι ἔδωκαν. The verb to which αὐθαίρετοι is attached, and by which τὴν χάριν is governed, is really ἔδωκαν. But, when he comes to express their spontaneous ardour (αὐθαίρετοι), he enlarges upon it by describing that it was not at his request, but at theirs, that it was done; and this induces him to insert μετὰ πολλῆς παρακλ. δεόμενοι, which, in turn, attaches τὴν χάριν to itself, so

as to make it "asking for the favour" (τὴν χάριν, by its double sense suiting this construction); and then he explains it further by adding καὶ τὴν κοινωνίαν τῆς διακονίας, namely, "the favour of sharing in the ministration to the saints." The construction, thus lost, is recovered in the next verse by οὐ καθὼς ἠλπίσαμεν. δέξασθαι ἡμᾶς, which would clear the construction, is a later inscription.

αὐθαίρετοι in the New Testament occurs only in this Section of the Epistle, here and in viii. 17. It is a common word in later Greek (see Wetstein) for ἔκοντες. For the connexion of παράκλησις and δεόμενος, see v. 20. 21., vi. 1., x. 1.

τὴν χάριν, as observed on verse 1, has here the double sense of "gift" and "favour," and so also κοινωνίαν of "communicating" and of "participating." διακονία, except in this Section, where χάρις is so often used instead, is the ordinary word in the New Testament for a charitable contribution to the wants of others; and hence the technical sense of διάκονος in ecclesiastical Greek, and in Phil. i. 1.; 1 Tim. vi. 8. 12.; Rom. xvi. 1., for the administrators of such bounty, whether male or female. Compare ix. 1. 13.; Rom. xv. 31. with regard to this same matter; and Acts, vi. 1., xi. 29., xii. 25.

ἀγίους<sup>a</sup>, <sup>b</sup> καὶ οὐ καθὼς ἠλπικάμεν<sup>b</sup>, ἀλλ' ἐαυτοὺς ἔδωκαν  
 πρῶτον τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος θεοῦ, <sup>c</sup> εἰς τὸ πα-  
 ρακαλέσαι ἡμᾶς τίτον, ἵνα καθὼς ἐνῆρξατο<sup>c</sup>, οὕτως καὶ ἐπι-  
 τελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. <sup>d</sup> ἄλλ' ὥσπερ ἐν  
 παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ  
 σπουδῇ καὶ τῇ ἐξ ἡμῶν ἐν ὑμῖν<sup>d</sup> ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ

<sup>a</sup> δέξασθαι ἡμᾶς.

<sup>b</sup> ἠλπίσαμεν.

<sup>c</sup> προενήρξατο,

<sup>d</sup> ἐξ ὑμῶν ἐν ἡμῖν.

τοὺς ἀγίους. The Christian  
 poor in Judæa. See on 1 Cor.  
 xvi. 1.

5. ἠλπικάμεν B., ἠλπίσαμεν  
 C. D. E. F. G. J. K. The latter,  
 contrary to Lachmann, seems  
 to be the true reading from the  
 sense, and the nearly equal  
 authority. "Expected," in  
 the New Testament always in  
 a good sense.

ἐαυτοὺς, "themselves as  
 companions."

πρῶτον τῷ κυρίῳ καὶ ἡμῖν.  
 In classical Greek this would  
 have been expressed by τε and  
 καί. Here, as in Rom. i. 16.,  
 ii. 9. 10., it is not priority of  
 time, but of importance, that  
 is meant.

διὰ θελήματος θεοῦ is partly  
 that their complete surrender  
 of themselves was the work of  
 God, as in the phrase τὴν χά-  
 ριν τοῦ θεοῦ in viii. 1.; partly  
 that they consented to go with  
 him, if God so permitted.  
 See 1 Cor. xvi. 7.; James iv.  
 15.

6. παρακαλέσαι is the word  
 he always uses in speaking of  
 the two missions of Titus, ix.  
 17., xii. 17.; 1 Cor. xvi. 12.

ἐνῆρξατο, used only in  
 this Section of the Epistle,  
 here and in viii. 11. It refers

to the interest which Titus had  
 taken in this contribution on  
 his first mission to Corinth  
 with the First Epistle, xii. 17.;  
 1 Cor. xvi. 1. 12.

καὶ τὴν χάριν ταύτην.  
 "That he may complete this  
 contribution, as well as the  
 general good work of zeal and  
 repentance" (described in vii.  
 13. 14.).

7. The sentence here may  
 be regarded either, (1.) as  
 growing out of the preceding,  
 and depending grammatically,  
 though not in sense, upon  
 ἵνα: or (2.) as a new beginning  
 of exhortation, ἵνα depending  
 on παρακαλῶ, supplied from  
 παρακαλέσαι. "I have en-  
 treated Titus, now I entreat  
 you to show the same exube-  
 rance of spiritual attainments  
 in this, as in other points."

For πιστεῖ, λόγῳ, γνώσει,  
 see 1 Cor. xii. 9.

For σπουδῇ see vii. 11.  
 For τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ,  
 see i. 11. Here, as in vii. 12.,  
 the readings vary between ἡμῶν  
 and ὑμῶν. ὑμῶν ἐν ἡμῖν in C. D.  
 E. F. G. J. K. and most ver-  
 sions; ἡμῶν ἐν ὑμῖν B., and  
 the Syriac, Armenian, Scla-  
 vonic, and Origen. This suits  
 better with the general tone

χάριτι περισσεύητε. <sup>8</sup> οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἐτέρων σπουδῆς καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων <sup>9</sup> (γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ,<sup>a</sup> ὅτι δι' ὑμᾶς ἐπτῶχευσεν πλούσιος ὢν, ἵνα ὑμεῖς τῇ

<sup>a</sup> Add χριστοῦ.

of the Epistle (compare i. 6., vi. 11. 12.). In this passage it must mean "The love which I have awakened in you." (Comp. i. 11.)

For this general description of the gifts of the Corinthians, compare 1 Cor. i. 5.

<sup>8</sup> οὐ κατ' ἐπιτάγην λέγω. "I speak not to command you." Compare the same expression in 1 Cor. vii. 6., where, however, the meaning is not quite the same. There it is, "I have no commandment of Christ to give." Here it is, "I have no commandment of my own to give."

διὰ τῆς ἐτέρων σπουδῆς. "Making use of the zeal of the Macedonians to stimulate you," viii. 1-5. δοκιμάζων, "in order to try." τὸ γνήσιον, "the genuineness."

τῆς ὑμετέρας ἀγάπης refers to verse 7., τῇ ἀγαπῇ.

<sup>9</sup> This parenthesis explains the reference to their love (ἀγάπη). "If your love is genuine, you will make yourselves poor for the sake of others, after Christ's example; for you know the favour that He gave to us (χάρις is used for the sake of allusion to χάρις in verses 6. 7.); for He, when he might have been rich, became subject to poverty for you, that you, through his

poverty, might become rich in goodness."

It is difficult to determine in what sense the Apostle used the words πλούσιος and ἐπτῶχευσε, as applied to our Lord, whether of his surrendering the glory which He had with the Father (John xvii. 5.; and probably Phil. ii. 6., the passage which most resembles this), or of the poverty of His actual condition in life. The probability is, that whilst ἐπτῶχευσε is taken entirely in the literal sense, πλούσιος ὢν, though taken in the literal sense to a certain extent, yet has also the more general meaning implied in πλουτήσητε in the next clause, as is so often the case in St. Paul's metaphorical use of the word "riches" (πλούτος). The words πλούσιος ὢν, "being rich," must, when taken with the context, mean, "when it was in His power to be rich," "when riches were in his grasp." For a similar use of the present participle in exactly similar passages, compare John iii. 13.: "He that came down from heaven, even the Son of man *which is* (ὁ ὢν) in heaven." Phil. ii. 6. 7.: "Who being (ὑπάρχων) in the form of God, made Himself of no reputation;" in which latter passage, however, the sense is

- ἐκείνου πτωχεῖα. πλουτήσητε), <sup>10</sup> καὶ γνώμην ἐν τούτῳ δι-

more clearly brought out by the sense of the word ὑπάρχω.

Whether ἐπτώχευσε signifies "He was poor," or "He became poor," is doubtful. The classical usage is in favour of the first. The context, and perhaps the passages in the LXX., Jud. vi. 6.; Ps. lxxviii. (lxxix.) 8., xxxiii. 11. (πλούσιοι ἐπτώχευσαν) are rather in favour of the second. The general sense will thus be, "When all power, and wealth, and greatness, earthly and Divine, were His, He yet led a life of poverty; not merely for the world in general, but for *you*, that you might gain in spiritual wealth (compare 1 Cor. i. 5. ἐπλουτίσθητε, iv. 8., πλουτεῖτε) "by His human poverty." δι' ὑμᾶς is emphatic by position.

The passage is remarkable on many accounts: 1st. It is a striking instance of the Apostle's frequent mode of allusion to the most solemn truths of Christian Revelation, in the midst of arguments referring to what may almost be called the every day business of life.

2ndly. It is the only passage in the Epistles (unless Phil. ii. 7. be so called) which directly alludes to the ordinary trials and humiliations of our Lord's life; and as such bears witness to the accuracy of the Gospel narrative. It is perhaps hardly fair to press the word (ἐπτώχευσε) to its strictly classical sense of "became a beggar,"

because in the New Testament it almost seems to have superseded the common word for "poverty" (πενία, πεινής), which occurs only once (2 Cor. ix. 9.). But it certainly expresses extreme destitution, as in the LXX., wherever it occurs; and thus agrees with the general account of His life in the Gospels, as leading a houseless and wandering life, "not having where to lay his head" (Matt. viii. 20.). And the implied assertion that this poverty was a voluntary choice, agrees with the account of the offer and rejection of the kingdoms of the world in the Temptation (Matt. iv. 9.), and of the kingdom of Judæa (John vi. 15.), and with the general expressions, "No man taketh my life from me, but I lay it down of myself" (John x. 18.). "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels" (Matt. xxvi. 53.). "The cup which my Father hath given me, shall I not drink it" (John xviii. 11.). It should be observed, also, that the peculiar form in which the contrast is here expressed, "Being rich he was poor" (πλούσιος ὦν ἐπτώχευσε), as though He were rich and poor at the same time, agrees with the whole tone of the Gospels, by which, more than by any direct expressions, we infer the indissoluble union of Divine

δαρι. τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι

power and excellence with human weakness and suffering.

3rdly. It is remarkable as being in all probability the text which, from bringing forward prominently the fact of our Lord's poverty as an example, gave rise to the mendicant Orders, as founded by St. Francis of Assisi, who in this respect believed himself to be following the model of our Saviour's life. Such a result is doubly curious, if compared with the context (1), as showing how a parenthesis, incidentally introduced, in an appeal, for a temporary purpose, to the generosity of the Corinthian Church, has given birth to an immense institution, at one time spread through the whole of Europe; (2) as showing how much of the extravagance of that institution might have been checked by acting less on the letter, and more on the spirit, of the passage in which the text occurs; a passage of which the general tendency is the very opposite to that which could reduce the feelings of generosity into a definite and uniform system.

4thly. It contains the same general connexion between outward poverty and spiritual blessings which is implied in the Gospels, as in Luke, vi. 20., "Blessed are the poor."

10. So completely parenthetical had been this appeal to Christ's example, that he continues the sentence from verse

8., as if nothing had intervened, excepting only that in consequence of the interruption he uses *καί*, where we should else have expected *ἀλλὰ* or *δέ*. "I give you no command, but only advice." For this contrast between *ἐπιτάγη* and *γνώμη* see on 1 Cor. vii. 25., where, however, as observed on verse 8., the sense is not quite the same, as the contrast is there between *Christ's* command, and *his own* advice; here, between his own *command*, and his own *advice*.

In what follows are two points, which he finds it needful to urge on the Corinthians:—First, he is anxious to impress upon them that they are not to give by restraint, or because he orders it, but willingly. Secondly, he is afraid, lest by his commendation of the Macedonian Churches, he should make them suppose that his object was to relieve the Macedonians at the cost of the Corinthians. These two points occupy the substance, though not the actual form, of the argument, for the next five verses (10—15).

τοῦτο γὰρ ὑμῖν συμφέρει. This may be taken in two ways: (1.) "I give my advice *in this matter*; for *this matter* is expedient for you to pursue not merely for the benefit of the poor, but for your own moral good;" τοῦτο thus referring to ἐν τούτῳ, and συμφέρει to the advantages to which he

ἀλλὰ καὶ τὸ θέλειν προσηρξασθε ἀπὸ πέρυσι· <sup>11</sup> νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἡ προθυμία τοῦ θε-

afterwards alludes in ix. 12., and compare also Phil. ii. 17., "Not because I desire a gift, but I desire fruit that may abound to your account." (2.) "*I give my advice* (and not my command); for this (viz., advice instead of command) is expedient for men who, like you, have shown so much zeal." On the whole, the second is the better, as according better with *οὔτινες* (the Latin *quippe qui*), and with the general strain of the argument. Compare especially, ix. 1. 2.

Whichever of these two be the correct interpretation, in the next clause he proceeds to commend them for their zeal; first, in having anticipated (*ἐνηρξασθε*) the Macedonian Churches, in the time when they began their collection; and secondly, in the spontaneous eagerness with which they had begun it.

It is clear from 1 Cor. xvi. 1. that the collection is not there announced to them for the first time; the Apostle speaks of it there as well known, and merely gives directions for practically carrying it out. The present Epistle was probably written in the autumn of the year, in the spring of which the first Epistle was sent; "a year ago" may, therefore, mean either "in last year," meaning on the further side of the year in which the

Apostle now wrote, supposing that he began the year with the first Jewish month Tisri (October), and that he was now writing in November; or it may refer to some still earlier period, which is not restricted either by this passage or by 1 Cor. xvi. 1. Whenever it was that they had begun the collection, he here intimates that it was not on the fact of their having begun it that he lays stress; but on the readiness with which they had begun it, apparently without order from him. That they had begun it before the Macedonian Churches appears from ix. 2.: "Achaia was prepared a year ago, and your zeal provoked many," and agrees with 1 Cor. xvi. 1., where the order to Galatia is mentioned, but none to Macedonia.

θέλειν here, as elsewhere in the New Testament, means, not merely "will" or "wish," but "eager wish." Compare John vi. 21. ἤθελον λαβεῖν αὐτόν.

ἀπὸ πέρυσι is (in the New Testament) used only here and in ix. 2. In classical Greek it would be ἐκ or πρὸς πέρυσι. It is derived from περάς, and may possibly be the dative plural from an obsolete word πέρυς, meaning "in past times," and then by usage restricted to "the past year."

11. νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε. "You did, and

λειν, οὕτως καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. <sup>12</sup> εἰ γὰρ ἡ προθυμία πρόκειται, καθὼς ἐὰν<sup>a</sup> ἔχη<sup>b</sup>, εὐπρόσδεκτος, οὐ καθὼς οὐκ ἔχει. <sup>13</sup> οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν<sup>c</sup> θλίψις, ἀλλ' ἐξ

<sup>a</sup> ἔν.

<sup>b</sup> τις.

<sup>c</sup> add δέ.

you were eager to do this, a year ago; now is the time for finishing, not merely your eager wish, but also your doing what you wished."

ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτως καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. "That, as you were so zealous in your intention, such also may be your completion of your intention, according to the means you possess" (ἐκ τοῦ ἔχειν).

12. On these last words depends the whole of the next sentence. "I say, 'According to the means you possess';" for if, as in your case, there is a ready zeal, it is accepted by God in its contributions, by comparison, not with some imaginary standard of wealth, but with what it really has." For this construction, by which a whole sentence is made to hang on a single word in the previous clause, compare Rom. v. 7., where ὑπὲρ γὰρ τοῦ ἀγαθοῦ, κ. τ. λ., depends on δικαίου, and Thucyd. i. 17., where οἱ γὰρ ἐν Σικελίᾳ κ. τ. λ. is a reason for Ἑλληνικαῖς.

πρόκειται, "is at hand." It only occurs again (in the New Testament) in Heb. vi. 18., xii. 1. 2.; Jud. 6., speaking of "examples" or "rewards." τις is omitted in B. C. D. E. F. G. K., so that ἡ προθυμία is the nominative case to ἔχη and to

εὐπρόσδεκτος, "zeal" being personified here, as "love" in 1 Cor. xiii. 4.

καθὼς ἐὰν (for ἂν) ἔχη, "according as it may have."

εὐπρόσδεκτος is always used in the New Testament, not of persons, but of offerings or contributions; see Rom. xv. 26. 31.; 1 Pet. ii. 5. In vi. 2., where it is used in another sense, it is taken from the LXX.

13. He proceeds to give a further reason why they are not to give beyond their means. "For the object of the contribution is, not that others should be relieved and you have the burden, but that each party should contribute its proper share." It is not clear whether by "others" (ἄλλοις) he intends the Christians in Judæa, who were to receive the contribution, or the Christians in Macedonia, who were not to have the whole burden of the contribution left upon them. In favour of the 1st, is the parallel passage with regard to this contribution in Rom. xv. 27.: "If the Gentiles have been made partakers of their spiritual things, their duty is also to minister to them in carnal things." The two passages, however, are not exactly similar, inasmuch as the equalisation here spoken of, is not of



ἰσότητος· ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, <sup>14</sup> ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς

temporal by spiritual benefits, but of temporal by temporal; nor does it appear probable from what we read of the Jewish Christians, that they would ever be able, or that the Apostle would consider it probable, that they would be able to return by temporal means the benefit which the Greek Christians were now conferring upon them. If this be so, it agrees better with the context to refer it to the Churches of Macedonia. The Corinthians might think that it was from his affection for the Macedonian Christians and wish to ease them of their burden that he urged the contribution on the Corinthians, and it is this illusion which he wishes to dispel.

*ἀνεσις* is in this case, not simply "relief," but (what suits its etymological meaning better) "relief from overstrain," as in ii. 12., vii. 5.; Acts, xxiv. 23. In 2 Thess. i. 7. it is used in a general sense, and is, as here, opposed to *θλίψις*, which must in this passage, as probably in viii. 2., refer, not to persecution, but to poverty.

The next sentence is a curious instance of the combination 1st, Of the peculiarity of St. Paul's individual style; 2ndly, Of the unconscious influence of Greek culture on his

mind; 3rdly, Of his use of the Old Testament history.

1st. The structure of the sentence, τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα, ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα, is an instance of the Apostle's turn for (as it were) balancing two ends of a sentence against each other, as in Gal. iv. 12.: *γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς ὑμεῖς*. The sense no doubt required an equipoise of this kind, but the Apostle's forms of language also invited it.

2ndly. No reader of Aristotle's works, especially of the 5th book of the Nicomachean Ethics, can fail to observe the likeness of phrase and idea, which runs through the argument from equality and reciprocity in this passage. *ἐξ ἰσότητος περίσσευμα ὑστέρημα* (in Aristotle's language τὸ πλεόν and τὸ ἔλαττον) *ὅπως γένηται ἰσότης*. The resemblance is of course unconscious, but not the less remarkable, as showing the natural affinity of thought. Such a phrase would not have occurred in the Old Testament.

3rdly. In the quotation with which this classical thought is supported, the account of the manna gathering (Exod. xvi. 17. 18.) is applied to the peculiar circumstances of the Corinthian Church. The ori-

τὸ ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης, <sup>15</sup> καθὼς γέγραπται Ὁ τὸ πολὺ οὐκ ἐπλεόνασεν, καὶ ὁ τὸ ὀλίγον οὐκ ἠλαττόνησεν.

ginal words of the LXX. are slightly different: καὶ συνέλεξαν ὁ τὸ πολὺ καὶ ὁ τὸ ἔλαττον . . . . καὶ μετρήσαντες γομόρ, οὐκ ἐπλεόνασεν ὁ τὸ πολὺ, καὶ ὁ τὸ ἔλαττον οὐκ ἠλαττόνησε. This is the Vatican MS.; the Alexandrian MS. has ὃ τὸ πολὺ ὃ τὸ ὀλίγον. The Apostle seems to have cited just enough to remind his readers of the passage from which the words are taken. Before πολὺ we must understand σύλλεξας. The words καθὼς γέγραπται, "as it is written," must in this case be simply, "to use the words of the Scripture." The Apostle can hardly mean that the words were fulfilled in the case which he is describing.

ἐν τῷ νῦν καιρῷ, "at the present time," requires, in the second clause, some word mean-

ing "at a future occasion" (which however is not supplied).

If ἐκεῖνων means the Jewish Christians, then ὑστέρημα means "the poverty which was now to be relieved;" but if, as is more likely, the Macedonian Churches, then "their poverty generally." "Do you help the Macedonians now, and then they will help you in like case hereafter." "They are poor now, and unable to bear the whole burden; perhaps, at some future time, you will be poor, and then they may be rich enough to meet your wants."

For the use of the word ὑστέρημα in the sense of poverty, see ix. 12., xi. 9.; Luke xxi. 4. ἐλαττονεῖν is used in LXX. for the earlier Greek ἐλαττοῦν.

PARAPHRASE VIII. 1—15.—“ Now comes my task of announcing to you the goodness of God, which I found manifested in the goodness of the congregations of Macedonia. They were plunged in deep distress and poverty, but this only served to make them more anxious to show their cheerfulness and generosity. And not only so, but even beyond their power they contributed ; and not only so, but it was voluntary, and at their own eager request that they gave, not only their money, but themselves to Christ and to us, to help the Christians elsewhere. The result of this was, that I entreated Titus to return to Corinth and complete this sign of goodness in you, as well as those other good works and feelings which he had begun to promote in the visit from which he has just returned ; and truly it becomes you who have such exuberance of other great gifts and signs of God's goodness to be exuberant in this also.

“ I do not command, I only advise it ; because of the zeal which others have shown, and to prove the genuineness of your love to men for Christ's sake, acting to them as He acted to you, in exchanging riches for poverty in your behalf, that you, through His poverty, might enjoy His riches. I give nothing but advice ; and this is in fact all that you need, for already in the past year, not only the act of your collection, but the eagerness with which you made it, was apparent ; and all that you have to do is to complete the act, in order that the act may correspond to the eagerness of the intention. And even in the act, remember that it is to be proportioned to your means ; for it is not the amount, but the intention which is regarded in a gift. This is

*so always; and in this case there is no wish that you should be heavily pressed for the relief of others. There must be a fair equality. If you contribute now, they must contribute afterwards; so that in your acts of liberality, the saying will be fulfilled which we read in the account of the manna gatherers, 'Much was not too much, and little was not too little.'"*

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Whatever general instruction may be gathered from this portion of the Epistle has been sufficiently expressed in the notes on viii. 9.; 1 Cor. xvi. 1.

(2.) *The Mission of Titus.*

VIII. 16—24.

<sup>16</sup> Χάρις δὲ τῷ Θεῷ τῷ διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ

The Apostle had already sent Titus with one or more Christians from Ephesus, charged with the duty of communicating the *First* Epistle, and of stimulating the Corinthians in the matter of this contribution. (xii. 18.; 1 Cor. xvi. 12.) He now sends him again with the *Second* Epistle; and whereas before the contribution had, in comparison of the greater interests at stake, been a secondary consideration, it was now to be the chief object of his mission. With him he joins two other Christians, whose names are not mentioned, but who, for that very reason, we must suppose to be well known to the Corinthian Church, and, therefore to be, either one, or both, the same as he had sent before. (τὸν ἀδελφόν, xii. 18.; τῶν ἀδελφῶν, 1 Cor. xvi. 12.) Who they were it is now impossible to ascertain. As in the case of the authorship of the Epistle to the Hebrews, we can only say who they are not. They are subordinate to Titus; and, therefore, can hardly be any of the Apostle's more equal companions, Bar-

nabas, or Apollos, or Silas. They are distinguished from the Macedonian Christians (ix. 4.); and, therefore, cannot be Aristarchus, Sopater, or Secundus (Acts, xv. 4.), or Epaphroditus (Phil. ii. 30.), or (if the view be correct which supposes the author of the Acts to have joined him from Philippi, Acts, xvi. 10. 40.), St. Luke.

If it were worth while to hazard a conjecture, it would be that one of the two may have been Trophimus. Trophimus (see Acts, xxi. 29.) was, like Titus, one of the few Gentiles who accompanied the Apostle; an Ephesian, and therefore likely to have been sent by the Apostle from Ephesus, with the *First* Epistle, or to have accompanied him from Ephesus now; he was, as is implied of "this brother," "whose praise was in all the Churches," well known; so well known that the Jews of Asia Minor at Jerusalem, immediately recognised him; he was also especially connected with the Apostle on this very mission of the collection for the poor

ὁμῶν ἐν τῇ καρδίᾳ Τίτου, <sup>17</sup>ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων αὐθαίρετος ἐξῆλθεν πρὸς ὑμᾶς.

in Judæa, for it was on that mission that the Apostle brought him to Jerusalem with him, and was seen "in the city with him." Thus far would appear from the description of him in Acts xxi. 29. From Acts xx. 4. it also appears that he was with St. Paul on his return from this very visit to Corinth.\* And the mention in this last passage of his companion, might further suggest that the other nameless "brother" in viii. 22., was *Tychicus*. He also was an Ephesian (Acts xx. 4.; "of Asia," 2 Tim. iv. 12.; Eph. vi. 21. "sent to Ephesus.") He is mentioned amongst the few names which occur in the Epistle to Titus (iii. 12.) The manner in which he is spoken of in Eph. vi. 12.; Col. iv. 7. as "a beloved brother," "faithful minister and fellow-servant in the Lord," "knowing the Apostle's affairs," agrees well with the language here used concerning the third messenger, so far as concerns his relations to the Apostle "our brother, whom we have oftentimes proved earnest in many things" (viii. 22.).

These three men, he now proceeds to commend to their attention — Titus, merely by expressing his own confidence in him, the other two more formally. Though they must

apparently have been known to the Corinthians, they had not been specially commended before for this particular mission.

He begins by expressing his gratitude to God, for the earnestness of Titus, in this particular matter, as he had before for his earnestness in behalf of the Corinthian Church generally, ii. 14.; vii. 6. 7. 15. 16.

τῷ δίδουσι, "who is giving," as though the Apostle saw before his eyes the working of Titus's eagerness.

τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν, "the same earnestness in your behalf that I feel myself, and that I have just expressed" (in verses 8—15.).

ἐν τῇ καρδίᾳ Τίτου. "Not merely in the words or deeds, but in the very heart of Titus." The word (not yet familiarised by use) is probably always to be taken in an emphatic sense in these Epistles.

17. ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δέ. "Inasmuch as, whilst he did indeed receive the charge from me, yet he was more earnest of himself to go." παράκλησιν. Properly "eager exhortation," see viii. 6.

σπουδαιότερος, either: (1.) "more earnest than myself," or (2.) "more earnest than he

\* Since writing the above, I observe that the same conjecture occurs in Mr. Lewin's Life of St. Paul, p. 465.

18 συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν 19 (οὐ μόνον δέ,

was before," or (3.) "very earnest," like *δεισудαιμονεστέρους*, in Acts, xvii. 22.

*ὑπάρχων*, instead of *ᾧ*, expresses that this was the cause of his departure. "Because he was already so earnest, before I entreated him." See xii. 16., *ὑπάρχων πανούργος*.

*αὐθαίρετος*. See on viii. 3.

*ἔξηλθεν*, "left the province of Macedonia for that of Achaia." The word, when used absolutely, seems always to have an emphatic meaning of this kind. See ii. 13. The tense used here and throughout this passage, *συνεπέμψαμεν*, *ἔπεμψα*, would naturally imply that the events described had taken place before the Apostle wrote. But the whole strain of the passage so clearly indicates a present mission, that the past tense must be ascribed to the forms of ancient epistolary communication, according to which the events are represented in the light in which they will appear to the persons who receive the letter; as though he said, "You will find that Titus departed," &c.

18. *συνεπέμψαμεν δὲ μετ' αὐτοῦ*. The phrase *μετ' αὐτοῦ* is, properly speaking, superfluous. It is like saying, "We sent him with Titus as his companion." For the person here meant see viii. 16.

*τὸν ἀδελφόν*, "the brother

whom you know," so xii. 18., where probably the same person is meant:

*οὗ ὁ ἔπαινος*, "who has his praise." Comp. 1 Cor. iv. 5.; Rom. iv. 29. *ἐν τῷ εὐαγγελίῳ*, "in the preaching," or "the sphere of the glad tidings of Christ," like *ἐν χριστῷ*. So x. 14.; Phil. vi. 3.; 1 Thess. iii. 2. *διὰ πασῶν τῶν ἐκκλησιῶν*, "through the whole range of congregations through which I have passed." Compare "the care of all the Churches," xi. 28. These words are applied to St. Luke, in the longer version of the Ignatian Epistles, and by Jerome, in his commentary on the Epistle to Philemon, and his catalogue of "Illustrious Men," alluding expressly to the written Gospel. But this is a clear misunderstanding of the words *ἐν τῷ εὐαγγελίῳ*, and only worth recording as such. The error was first pointed out by Grotius.

19. *οὐ μόνον δέ*. "And not only is he generally praised" (for the abrupt construction compare viii. 5.; Rom. ix. 10.), "but he was specially selected for the very purpose of the contribution."

*χειροτονηθείς*. *χειροτονεῖν* in classical Greek is properly "to vote by show of hands," then "to elect by show of hands," as *χειροτονεῖν τινα στρατήγον*, Xen. Hell. vi. 2. 11., and

ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν  
ἐν<sup>a</sup> τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν πρὸς τὴν<sup>b</sup> τοῦ

<sup>a</sup> συν.

<sup>b</sup> add αὐτοῦ.

hence used in the passivē voice especially, in contradistinction to λαγχάνειν, "election by lot." χειροτονηθεὶς ἢ λάχων. Plato, Polit. 300. a. From this meaning of "deliberate," as distinct from "chance selection," in later Greek, it came to signify "election" or "choice" of any kind, whether by show of hands or not. Thus in Josephus, *passim*, e. g. Ant. vi. 2. 4. 9. 13. ἀπὸ τοῦ θεοῦ βασιλεὺς κεχειροτονημένος. (See the other quotations in Weststein, ad h. l.) In the LXX. the word never occurs (except that in Isa. lviii. 9. χειροτονία is used in its strictly etymological sense for "putting forth the finger" in scorn.) In the New Testament it is always used, as in Josephus, for "election" generally, as in Acts, xiv. 23., of the choice of presbyters by the Apostles; and in this passage, of the election of the messenger by the congregations. It is the transference of the ancient forms of political speech to the general ideas of Christian life, as in the case of ἐκκλησία and ἐπίσκοπος in Greek, and "ordo," "ordinatio," "diocesis," in Latin. But from this use of the word in the Christian congregations, a new meaning sprung up in later Ecclesiastical Greek, of election by *imposition of hands*, thus returning in some degree

to its etymological sense. In this sense, probably, it is used in the subscriptions to the Second Epistle to Timothy, and to the Epistle to Titus, ἐπίσκοπον χειροτονηθέντα.

ὑπὸ τῶν ἐκκλησιῶν. "By the congregations in which he is praised," referring back to πασῶν τῶν ἐκκλησιῶν.

συνέκδημος ἡμῶν, "to be my fellow-traveller," so Acts, xix. 29., speaking of Gaius and Aristarchus.

ἐν τῇ χάριτι ταύτῃ, "in the matter of their contribution." See viii. 6. 7.

τῇ διακονουμένῃ, "which is now in the process of ministration." See viii. 4.

ἡμῶν, which occurs in B. C. D<sup>1</sup>. F. G. J. and the Versions, is clearly the best reading; and the reading of ὑμῶν may easily have arisen, partly from similarity of sound, partly because in this Chapter (verses 11. 12.) προθυμία is generally used, not of the Apostle, but of the Corinthians. He thus states that there were two main purposes to be answered by the contribution: First, "The glory of the Lord;" as we should say, the *credit* which accrued to Christianity from the liberality of the Gentile Churches to the Jewish Christians. Compare Rom. xv. 16., "Ministering the Gospel of God, that the offering up of the Gentiles might be accept-



κυρίου δόξαν καὶ προθυμίαν ἡμῶν<sup>a</sup>), <sup>20</sup> στελλόμενοι τοῦτο, μή τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότητι ταύτῃ τῇ διακονοιμένῃ

<sup>a</sup> ἐμῶν.

able." Secondly, The proof of the Apostle's zeal for the Jewish Christians. (Compare Gal. ii. 10., "That we should remember the poor; the same which I also was forward to do," ἐσπούδασα).

20. *στελλόμενοι* properly belongs to *συνεπέψαμεν*, intimating that the reason of the Apostle's sending the brother with Titus was to avoid cause for suspicion, two going instead of one. But it probably refers to the whole sentence, not only to the Apostle's intention of vindicating Titus, but to the intention of the Churches, with the concurrence or at the suggestion of the Apostle, to vindicate himself from all suspicion. This agrees best with what follows, and also with the allusion to the same suspicion in xii. 18., from which it appears that he was charged with collecting money for his own purposes, through the means of his companions; and thus the "brother" here mentioned was added, first by the Churches at his own request, as a companion to himself, to act as a check upon his own conduct; next by himself, as a companion to Titus, to act as a check on the conduct of Titus. *στελλόμενοι* may either mean: (1.) "*Preparing for this*," from the sense of "going on an expedition," as in Prov. xxxi. 16.

(LXX.); 2 Macc. v. 1.; Wisdom, xiv. 1., which is also its ordinary use in classical Greek; or (2.) "*Withdrawing from*," "*shunning this*," from the sense of "drawing in sails," in the phrase, *ίστία. μὲν στείλαντο*, Iliad, i. 433.; as in Mal. ii. 5., *ἀπὸ προσώπου ὀνόματός μου στέλλεσθαι* (LXX.), and again in Gen. viii. 1. of the flood subsiding. So in classical Greek *στέλλεσθαι τὸ πρόσωπον*, "to draw in the face," Eur. Bacch. 669. So the Vulgate takes it here, "*devitantes*."

Either meaning will suit the context here; but as the second sense is the only one which will accord with the only other passage where it occurs in the New Testament (2 Thess. iii. 6.: *στέλλεσθαι ὑμᾶς ἀπὸ πάντος ἀδελφοῦ ἀτάκτως περιπατοῦντος*), it is to be preferred here.

*μή τις μωμήσῃται*. See vi. 2., where the word occurs in a similar context. *ἐν τῇ ἀδρότητι ταύτῃ*. *ἀδρότης* is properly "thickness," as of snow; then "fulness," "ripeness," as of corn; then "largeness" of any kind, chiefly of body. Hence *ἀδρός* in LXX. is used for the "rich" or "great," like "*procerus*" in Latin (1 Kings, i. 9., x. 6. 11.; Job, xxix. 10., xxxiv. 19.), in which sense only (except as applied to the unicorn or buffalo, the emblem of power; Isa.

ὕψ' ἡμῶν· <sup>21</sup> προνοοῦμεν γὰρ καλὰ<sup>a</sup> οὐ μόνον ἐνώπιον κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. <sup>22</sup> συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλαῖς σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει πολλῇ τῇ· εἰς ὑμᾶς. <sup>23</sup> εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα

<sup>a</sup> προνοούμενοι καλά.

xxxiv. 7.) it occurs in the LXX.

In the New Testament, the word occurs only here, and is evidently used in the sense of "abundance," as in Zosimus, quoted by Wetstein; in this passage, apparently to indicate the need there was for caution in a contribution so large as this promised to be.

προνοοῦμεν γὰρ καλὰ οὐ μόνον ἐνώπιον κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. These words occur almost verbatim in Rom. xii. 17. in speaking of dealings with the heathen world. προνοεῖσθαι is "to take precautions for." The words are taken from Proverbs iii. 4. (LXX.): προνοοῦ καλά ἐνώπιον κυρίου καὶ ἀνθρώπων.

B. D. E. F. G. read προνοοῦμεν γάρ. The Received Reading (J. K.) is probably copied from Rom. xii. 17.

<sup>22</sup> For the conjectures respecting this third "brother," see viii. 16.

πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς may be, "I send the brother, &c., with the confidence which I have in you, whether on behalf of Titus," &c. But it is better to connect it with σπουδαιότερον,

which else wants an explanation: "more earnest by reason of the confidence in you inspired by Titus's account."

<sup>23</sup> εἴτε ὑπὲρ Τίτου, κ. τ. λ. He now winds up his account of the messengers, with a general recommendation of them to the Corinthian Church. The sense is easy, though the construction is abrupt. After Τίτου must be supplied some such phrase as λέγω. For the use of εἴτε with independent nominatives, see 1 Cor. xiii. 8.: εἴτε γλώσσαι· . . . εἴτε γνώσεις, κ. τ. λ. κοινωνὸς is generally used with some word to express in what it is that the person participates. But here and in Philem. 17., standing alone, it must be "my intimate companion."

καὶ εἰς ὑμᾶς σύνεργος, "and especially my fellow labourer towards you."

ἀπόστολοι ἐκκλησιῶν. "They are messengers of congregations." From the omission of the article, it is evident that the stress is laid on ἐκκλησιῶν, to express the authority with which they came. It would appear from this, that the expressions χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν in verse 19., applies

χριστοῦ. <sup>24</sup> τὴν οὖν ἐνδειξιν τῆς ἀγάπης ὑμῶν καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν εἰς αὐτοὺς ἐνδεικνύμενοι<sup>a</sup> εἰς πρόσωπον τῶν ἐκκλησιῶν.

<sup>a</sup> ἐνδείξασθε, καὶ εἰς.

to the second, as well as to the first, nameless brother.

This passage is remarkable, as being one of the few where the word ἀπόστολος is applied to any besides the Apostles of Christ. Compare Phil. ii. 25., where it is used of Epaphroditus, and probably Rom. xvi. 7. of Andronicus and Junius, and Acts, xiv. 4. 14. of Barnabas.

δόξα χριστοῦ. It is hard to say why this expression "the" or "a" "glory of Christ" should be used so emphatically of these brethren. It evidently expresses the same thought as the phrase πρὸς τὴν τοῦ κυρίου δόξαν, in verse 19. and δοξάζοντες τὸν Θεόν, in ix. 13. This last passage seems to imply that the glory of Christ would in an especial manner be shown to the Jewish Christians by the zeal of the Gentile

Christians in their behalf; and the same is implied in the narrative of the Acts. xv. 3., "The conversion of the Gentiles . . . caused great joy to all the brethren;" and xxi. 19., "When James and the elders had heard what things God had taught among the Gentiles by his ministry, they glorified the Lord."

24. ἐνδειξίς, is both in the New Testament and in the classical writers, always used for "a strong," "a decisive" proof.

καυχήσεως. "My boast of your readiness." What this "boast" was, appears more clearly from ix. 1. 2. 3., and the mention of it here marks the point of transition to a new subject.

The construction of the participle for the imperative is frequent in St. Paul, see Rom. xii. 9—21.

PARAPHRASE VIII. 16—24. — “*Before I proceed I must thank God, whose goodness I see before my eyes in the earnestness equal to my own, which has taken possession of the inmost being of Titus; for, though he received the entreaty which I made to him, yet it was from his own intense earnestness that he determined to leave Macedonia again spontaneously, to come to you. As his companion, you will find the Christian friend who has his praise repeated in all the congregations where he has preached the glad tidings of Christ, and not only so, but was chosen by those congregations to travel with me whilst I was collecting this contribution, the contribution which will redound to the glory of no less than Christ Himself, and will prove my zeal for the Christian poor in Judæa. This precaution has been taken, to avoid any imputation of misappropriation of so large a sum, and in the wish, as it is said in the Proverbs, to look forward for the exhibition of what is good, not only before the Lord, but before men. And with these two I have sent another friend, my own companion, whose earnestness I have proved often before, and now see to be yet more increased by his confidence in you. Remember, therefore, that Titus is my own intimate counsellor, and as far as you are concerned, my active fellow labourer; and that the others are messengers of many Christian congregations, and are the glory of the name of Christ. Give proof to them, and in the presence of the congregations which have sent them, of the truth of your love and of my boast of you.*”

Two points are remarkable in this account of the mission :

First. The Apostle's worldly prudence, in securing his own character from any unworthy attacks by the presence of constant companions. It is remarkable in itself, as exemplifying a combination rarely seen, of common sense and sagacity with great enthusiasm, and as thus fulfilling our Lord's precept, "Be ye wise as serpents and harmless as doves."<sup>1</sup> It is remarkable also, as agreeing exactly with similar traits recorded in the Acts; his conduct in the Sanhedrin<sup>2</sup>, in effecting his escape from the conspiracy<sup>3</sup>, in his appeal to the Emperor<sup>4</sup>, and on board the ship.<sup>5</sup>

Secondly. The insight which is afforded into the outward administration of the early Church.

(1.) We find, in the expressions, "through all the Churches," "messengers of Churches," a certain inter-communication between the different congregations. They are not independent of each other, on the one hand; and, on the other hand,\* they are not united to each other by any external polity. \*

(2.) The officers of the Church are elected by these congregations. This agrees with the form of election of the chief officers, "the Bishops," which continued down to the fifth century.

(3.) They are elected for specific purposes; in this case for the administration of the alms of the Churches for the Christian poor in Jerusalem, and to travel with the Apostle. With this agree the frequent indications in the Acts, that (to use the words of Jeremy Taylor<sup>6</sup>) "There was scarce any public design or grand em-

<sup>1</sup> Matt. x. 16.

<sup>2</sup> Acts, xxiii. 17.

<sup>3</sup> Acts, xxvii. 10. 22. 34.

<sup>4</sup> Acts, xxiii. 6.

<sup>5</sup> Acts, xxv. 11.

<sup>6</sup> Works, vii. p. 43.

ployment, but the Apostolic men had a new ordination to it, a new imposition of hands."<sup>1</sup>

(4.) This is the earliest detailed instance of the especial missions on which the Apostle sent out his favourite and confidential companions at the head of other disciples, to arrange the affairs of a particular Church. What Titus does here at Corinth, is the same in kind as what he is afterwards charged to do at Crete<sup>2</sup>, returning when his work is ended.<sup>3</sup> And the same may be said of the charge to Timotheus at Ephesus.<sup>4</sup>

<sup>1</sup> Compare Acts, xiii. 1., xiv. 26., xv. 46.

<sup>2</sup> Tit. i. 15—ii. 15.

<sup>3</sup> Tit. iii. 12.

<sup>4</sup> 1 Tim. iii. 1—v. 21.; 2 Tim. iv. 21.

(3.) *The Spirit in which the Collection is to be made.*

## IX. 1—15.

IX. <sup>1</sup> περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους

The Apostle now once more turns back to the collection itself, but reluctantly, as if he was afraid that he should annoy them by importunity; and he therefore hangs what he has to say on the mission of the brethren, which he has just mentioned; and presses upon them (1.) *speed*, ix. 1—5.; (2.) *readiness*, ix. 6—7.; (3.) *bounty*, ix. 8—16. It is difficult in this Section to determine how much of his eagerness is caused by anxiety for the actual contribution, and how much by fear lest the Corinthians should play him false by not fulfilling their promises. Hence it is safer to leave the inference to be gathered from each particular passage.

IX. 1. περὶ μὲν γὰρ τῆς διακονίας, κ. τ. λ. This complication of thoughts just noticed, is apparent in the complicated construction of this first sentence. The sense required is, "I have made a boast concerning you to the Macedonian Churches, which I trust will not be nullified by your lukewarmness. For this reason, though knowing your zeal, I sent the bre-

thren beforehand." Accordingly, the proper construction would be that ἐπεμψα δὲ in verse 3., should have followed immediately on the mention of his "boast," in viii. 24. But he wishes, after his manner, to state his approval of what they had done before he states his fear of what they were going to neglect; and therefore first expresses the confidence which had caused his boast, and γὰρ then becomes the reason for καυχήσεως, in viii. 24. "I speak of my boast and of my anxiety concerning it, for to urge upon you the contribution is needless." For similar constructions see viii. 12. 1 Cor. x. 1.

The parenthesis thus introduced continues to verse 2., and the original sentence is resumed in ἐπεμψα δέ, in verse 3. μὲν may either have a relation to this δέ, as though the sentence were περὶ δὲ τῶν ἀδελφῶν οὐ περισσόν, or may stand by itself to limit his words to the contribution, as in 1 Cor. v. 3. τὸ γράφειν is the subject and περισσόν the predicate. "My writing to you is superfluous."

περισσόν μοί ἐστιν τὸ γράφειν ὑμῖν· <sup>2</sup> οἶδα γὰρ τὴν προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι Ἀχαῖα παρεσκεύασται ἀπὸ πέρυσι, καὶ τὸ <sup>3</sup> ὑμῶν ζῆλος ἠρέθισεν τοὺς πλείονας· <sup>3</sup> ἔπειμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα

• καὶ ὁ ἐξ.

2. οἶδα γὰρ τὴν προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν. This is the reason for περισσόν, "I say superfluous, for I know your readiness," &c. Μακεδόσιν, without the article, would in classical Greek mean, "to such a people as the Macedonians." Here, however, it probably is used simply as a proper name, like Ἀχαῖα in the next clause. ὅτι Ἀχαῖα παρεσκεύασται ἀπὸ πέρυσι. For the meaning of Ἀχαῖα, see i. 1. For the fact of the preparation of the Corinthian Church in the past year, see viii. 10. παρεσκεύασται need not perhaps necessarily mean more than τὸ ποιῆσαι and τὸ θέλειν in that passage. But it is a strong expression, especially from the tense, if it only was intended to mean that they had begun the contribution; and the entreaty in the next verse that they would "be prepared" (ἵνα παρασκευασμένοι ᾗτε), as though they were not now prepared, seems to intimate that the Apostle in his over confidence had overstated to the Macedonians the actual fact, and that he now presses the fact of his having done so upon the Corinthians, partly with the natural view of not giving a cause of com-

plaint to the Macedonians, partly with the view of delicately giving another motive to the Corinthians to complete their work. That he should have made an over-statement is not to be wondered at, if we consider his eagerness and his love for the Church of Corinth, and is paralleled by the hasty exclamation about the High Priest in Acts xxiii. 3.—5.

καὶ τὸ ὑμῶν ζῆλος ἠρέθισεν τοὺς πλείονας. "And it was by your zeal that the majority of the Macedonian Christians were stimulated to their generosity," τοὺς πλείονας "being the principal word in the sentence. ἐξ ἣν ὁ ἐξ ὑμῶν ζῆλος, which occurs in D. G., and is omitted in B. C., probably was inserted, by a later hand, in order to imply, without directly expressing, that he alluded, not so much to the real zeal of the Corinthians, as the report of the zeal which emanated from them. ζῆλος "zealous affection," see xi. 1. For the neuter τὸ ζῆλος compare τὸ πλοῦτος, viii. 2. ἠρέθισεν, "provoked," so in a bad sense, Col. iii. 21.

He now proceeds to state that the "brethren" (viii. 16—24.), were sent beforehand,



ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ. ἐν τῷ μέρει τούτῳ, ἵνα καθὼς ἔλεγον παρεσκευασμένοι ἦτε, <sup>4</sup> μή πως, ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ εὗρωσιν ὑμᾶς ἀπαράσκευάστους, καταισχυρθώμεν ἡμεῖς (ἵνα μὴ λέγωμεν ὑμεῖς) ἐν τῇ ὑποστάσει ταύτῃ.<sup>a</sup>  
<sup>b</sup> ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφούς, ἵνα προέλθωσιν πρὸς <sup>b</sup> ὑμᾶς καὶ προκαταρτίσωσιν τὴν προεπηγ-

<sup>a</sup> Add τῆς καυχήσεως.

<sup>b</sup> eis.

to prevent the appearance of his having exaggerated the generosity of Corinth.

κενωθῇ, "nullified." The same word is with *καύχημα*, in 1 Cor. ix. 15. ἐν τῷ μέρει τούτῳ "in this matter," as distinguished from those other matters, in viii. 11—16., in which he knew that his boast would not be nullified.

ἵνα καθὼς ἔλεγου παρεσκευασμένοι ἦτε, "that you might be prepared, as I said that you were prepared."

4. Μακεδόνες, "any Macedonians." This shows that the brothers in viii. 17—24., were not Macedonians. It also agrees with the fact that Macedonians did accompany him to Corinth, viz., Sopater, Aristarchus, and Secundus, Acts, xx. 4.

καταισχυρθώμεν, i. e. "ashamed of having exaggerated." ἵνα μὴ λέγωμεν ὑμεῖς. This, though put in parenthetically, is probably the real cause of this appeal, as if throwing upon them the responsibility of defending him.

ἐν τῇ ὑποστάσει ταύτῃ. The words τῆς καυχήσεως, which occur only in D<sup>3</sup>. E<sup>1</sup>. J. K., and are omitted in B. C. D<sup>1</sup>. F. G.,

and the Versions, were probably copied from xi. 17., and this omission (as well as the analogy of that passage) renders it necessary that *ὑπόστασις* here should mean not "substance," or "solidity," as in Ps. lxxviii. 3. (LXX.); but as in Heb. iii. 14., xi. 1.; Ps. xxxviii. 8.; Ezek. xix. 5., and the numerous passages quoted by Wetstein ad h. l. from Polybius and Josephus, "*confidence*," the fundamental meaning of the word being "firmness," "*something on which to take one's stand*."

5. παρακαλέσαι. See on viii. 6.

προέλθωσιν... προκαταρτίσωσιν, i. e. "before the arrival of myself and the Macedonians." προκατηγγελημένην (I. K.), or as in B. C. D. E. G.) προεπηγγελημένην, "announced by me before my and their arrival to the Macedonians, as in ix. 1. 2. 3. The word *πρὸς* is thus thrice repeated emphatically, as though he had said, "My watchword is, *Beforehand* — *Beforehand* — *Beforehand*." Compare the same sense of it in xiii. 2.

Εὐλογία is used in this Section (as nowhere else in the

γελμένην<sup>a</sup> εὐλογίαν ὑμῶν ταύτην ἐτοίμην εἶναι οὕτως ὡς εὐλο-  
γίαν καὶ μὴ ὡς<sup>b</sup> πλεονεξίαν. <sup>6</sup> τοῦτο δὲ ὁ σπεύρων φειδομένως  
φειδομένως καὶ θείσει, καὶ ὁ σπεύρων ἐπ' εὐλογίαις ἐπ' εὐλο-  
<sup>a</sup> προκατηγγελημένην. <sup>b</sup> ὡσπερ.

New Testament) in the peculiar sense of a "gift," like *χάρις*: the gift, or the spirit of giving, is regarded by the Apostle both as in itself a gift and blessing of God, and as calling down the blessing of God upon him that gives. Compare the Apostle's quotation of Christ's words: "It is more blessed (*μακάριον*) to give than to receive." (Acts, xx. 35.) And also the lines of Shakspeare:—

"The quality of mercy is not strain'd  
It bleaseth him that gives and him  
that takes."

This usage of it is also justified by the LXX., who employ it indifferently for "gift" and "blessing," as in Gen. xxxiii. 11., of the gift of Jacob to Essau; 1 Sam. xxx. 26., of David to the elders of Judah; ib. xxv. 27.; of the gifts of Abigail to David; Jud. i. 15. of Caleb to Achsah; 2 Kings, v. 15., of Naaman to Elisha, in all which cases it is a translation of בְּרָכָה a "blessing."

In Prov. xi. 26., "a generous mind," is expressed by נַפְשׁ בְּרָכָה "a soul of blessing."

Originally the blending of the two ideas arose from the fact that every blessing or praise of God or man was in the East (as still to a great extent) accompanied by a gift; and every gift (the modern "bachshish") suggesting the expect-

tation of some other gift or advantage in return.

The Apostle immediately avails himself of the new word to carry on his argument, and with this opens a new subject, namely, the *freedom of spirit* in which the contribution should be made. In doing this he takes advantage of the especial sense which *εὐλογία* had now acquired as equivalent to *εὐχαριστία*. (Compare the parallel passages *εὐχαριστήσας*, Luke, xxii. 17., *εὐλογήσας*, Mark, xiv. 22., and see the notes on 1 Cor. x. 16.), "Your gift is called a blessing" or "thanksgiving." Let it then be made as a free thank-offering from the abundance of the blessings which God has given, and not as a payment, which you covet, and which you grudge." As the Divine blessing (*εὐλογία*) is identified with the ready gift, so human covetousness (*πλεονεξία*) is identified with the unwilling gift.

6. τοῦτο δέ. Probably *φημι* is to be understood as 1 Cor. vii. 29.: "This is what I mean."

The metaphor of sowing and reaping is in the Epistles almost always applied to contributions and alms. See on 1 Cor. ix. 11.

ἐπ' εὐλογίαις is "on the condition of blessings," or "large

γίαις καὶ θερίσει. <sup>7</sup> ἕκαστος καθὼς προΐρηται<sup>a</sup> τῇ καρδίᾳ, μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης. ἰλαρὸν γὰρ δότην ἀγαπᾷ ὁ θεός. <sup>8</sup> δυνατεῖ<sup>b</sup> δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθόν, <sup>9</sup> καθὼς γέγραπται Ἐσκόρπισεν, ἔδωκεν

<sup>a</sup> προαιρεῖται.

<sup>b</sup> δυνατός.

gifts;" compare 1 Cor. ix. 10., ἐπ' ἐλπίδι ἀροτριῶν. "These are the terms on which we give and on which he shall receive;" as in Luke, vi. 38.: "Give, and it shall be given unto you; good measure, pressed down."

7. ἕκαστος, i. e. διδότης.

προΐρηται, "has chosen freely," according to its classical sense in Arist. Ethics, iii. 12.

τῇ καρδίᾳ, "in his own innermost being:" see on viii. 16.

μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης. These two words explain πλεονεξίαν, "from a feeling of grief or of necessity," as opposed to the cheerfulness which the Apostle always makes an essential part of alms-giving (see on viii. 2.; Rom. xii. 8.), which he here justifies by a reference to Proverbs, xxii. 8.: ἄνδρα ἰλαρὸν καὶ δότην ἀγαπᾷ θεός (LXX.). The Apostle's quotation was apparently suggested by εὐλογεῖ (in Alex. MS. for ἀγάπᾳ) in connexion with εὐλογίαις, in verse 6.

8. He proceeds to expand the reason for giving liberally. ὁ θεός refers back to ὁ θεός in verse 7. πᾶσαν χάριν, "every gift." It is used generally, both for what God gives to them, and for what they give to

others, as εὐλογία in verse 6. περισσεύσαι, "make to overflow." For this active sense see on iv. 15.

ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθόν. The accumulation of πᾶσαν, ἐν παντί, πάντοτε, πᾶσαν, πᾶν is remarkable. The stress is on περισσεύητε as connected with περισσεύσαι. "He can make your wealth overflow, so that having a sufficiency (αὐτάρκειαν, see 1 Tim. vi. 6.; Phil. iv. 11.) for yourselves, you may overflow in good deeds to others."

9. καθὼς γέγραπται, "so as to exemplify the saying in Ps. cxi. 9. (cxii.) The words are taken exactly from the LXX.; and apparently with the same meaning, namely, that the "man who fears God (Ps. cxii. 1.) gives bountifully, and yet has more to give *always*," the stress being thus laid on the last words, μένει εἰς τὸν αἰῶνα, "abides for ever," "is never to be exhausted." Compare Heb. vii. 16. 17., where the immortality of Melchizedek's priesthood is argued in like manner from the similar expression "for ever" (εἰς τὸν αἰῶνα) in Ps. cx. 4. ἐσκόρπισεν, "scattered," was probably the connecting link with the context

τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα. <sup>10</sup> ὁ δὲ ἐπιχορηγῶν σπόρον<sup>a</sup> τῷ σπείροντι καὶ ἄρτον εἰς βρώσιν χορηγήσει καὶ πληθυνεῖ<sup>b</sup> τὸν σπόρον ὑμῶν καὶ αὐξήσει<sup>c</sup> τὰ γενήματα<sup>d</sup>

<sup>a</sup> σπέρμα.

<sup>b</sup> χορηγήσαι καὶ πληθύναι.

<sup>c</sup> αὐξῆσαι

<sup>d</sup> γεννήματα.

of the Apostle, as suggested by the image of sowing, begun in verse 6., and continued in verse 9., and thus seems to show that in the Apostle's mind, as well as in the Psalmist's, the nominative case is not "God" (as might else have been supposed), but "the liberal man." *σκορπίζω* is used again by Aquila and Symmachus as the translation of *רָיַץ*, the same word in Prov. xi. 24. for "liberally distributed," as is so translated by the LXX., in Ps. cxii. 9.

ἡ δικαιοσύνη, "righteousness," here and in verse 10., is used in the same sense as in the LXX. Psalm, cxii. 9., though never else in St. Paul's Epistles, namely, "beneficence." Compare the reading *δικαιοσύνην* for *ἐλεημοσύνην*, in Matt. vi. 1.

10. ὁ δὲ ἐπιχορηγῶν, κ. τ. λ. He here resumes, after his quotation, the thought of verse 8.: "But, if you so scatter, He that supplies the wants of the sower and consumer in the natural world, will supply yours also."

ἐπιχορηγῶν, from its classical sense of "supplying the chorus," is hence applied to any supply of a demand, and in the New Testament is always used of the help rendered by God to

man. Gal. iii. 5.; Col. ii. 16.; 2 Pet. i. 11.

σπόρον τῷ σπείροντι καὶ ἄρτον εἰς βρώσιν are suggested by the use of these very words in the comparison of the word of God to the rain in Isa. lv. 10. (LXX.)

τὰ γενήματα τῆς δικαιοσύνης ὑμῶν ("the fruits of your righteousness or beneficence") is suggested by Hosea, x. 12., where the whole passage turns like this on the metaphor of sowing: σπείρατε ἑαυτοῖς εἰς δικαιοσύνην, τρυγήσατε εἰς καρπὸν ζωῆς, φωτίσατε ἑαυτοῖς φῶς γνώσεως, ἐκζητήσατε τὸν κύριον ἕως τοῦ ἐκθεῖν γενήματα δικαιοσύνης ὑμῖν. (The Authorized Version is "until he come and rain righteousness upon you.") τὰ γενήματα is used in later Greek, and generally in the New Testament (see Matt. xxvi. 29.; Mark, xiv. 25., "the fruit of the vine") in the sense of "fruit;" so that, as σπόρον refers to the harvest, γενήματα refers to the vintage. Compare *καρπὸς* as applied to this same collection of alms, Rom. xv. 28. τῆς δικαιοσύνης is repeated from verse 9. in the same sense of "beneficence."

For the general thought compare 1 Cor. iii. 6.: "I planted; Apollos watered; but God gave the increase."

ματα τῆς δικαιοσύνης ὑμῶν. <sup>11</sup> ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἀπλότητά, ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν [τῷ] Θεῷ. <sup>12</sup> ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ὑστερήματα τῶν ἀγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ. <sup>13</sup> δὲ

11. πλουτιζόμενοι may possibly be connected with ἔχοντες and περισσέητε in verse 8., but is rather an instance of the Apostle's free use of participles for indicatives or imperatives, as in viii. 20.; Rom. xii. 9—17.; Eph. iii. 18.; Col. iii. 16. ἐν παντὶ and εἰς πᾶσαν accumulated upon each other as in verse 8. ἀπλότητα, see on viii. 2. ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν Θεῷ. "Your liberality by its contributions produces through us who administer it, thankfulness from those who receive it. Θεῷ "towards God" is added to give the religious turn which he immediately follows up in the next sentence. In his second edition, Lachmann restores τῷ in brackets.

12. ἡ διακονία, see viii. 4. τῆς λειτουργίας, is the word used in Rom. xv. 27. of this very contribution, and in Phil. ii. 30. of a similar one. The sense is as in classical Greek of a "public service," but here restricted by later use to religious services. It is possible that by its combination here with "thanksgiving to God," it has a sense corresponding to the priestly service, performed in the Temple by the priests offering victims, in the Christian

church by the people offering good deeds and praise. Compare the same connexion of thought, Heb. xiii. 15.: "By this we offer continually the sacrifice of praise to God; that is, the fruit (compare γενήματα in verse 10.) of our lips, giving thanks to His name. But to do good and to communicate forget not; for with such sacrifices God is well pleased." προσαναπληροῦσα "supplying by addition" only used here, and in xi. 7.

περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ. "Overflowing beyond its immediate object of relieving want through the many thanksgivings which it causes to be set up to God." Lachmann, in his second edition, reads τῷ Θεῷ (C. D. G.), in his first τῷ χριστῷ (B.), and on the same grounds, in his first retains, and in the second omits καὶ before διὰ in verse 13.

13. This sentence, like the one immediately preceding in verse 11., is entirely without grammatical connexion: δοξάζοντες relates to πολλῶν, as πλουτιζόμενοι to ὑμῶν.

διὰ τῆς δοκιμῆς τῆς διακονίας, "though this experience of the service." δοξάζοντες τὸν Θεόν, see viii. 23. ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς

τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ καὶ ἀπλότῃτι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας, <sup>14</sup> καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν. <sup>15</sup> χάρις<sup>a</sup> τῷ θεῷ ἐπὶ τῇ ἀνεκδιγήτῳ αὐτοῦ δωρεᾷ.

<sup>a</sup> χάρις δέ.

τὸ εὐαγγέλιον τοῦ χριστοῦ. (1.) "They glorify God for your obedience to the *confession of your faith*, in regard to the Gospel of Christ." For the use of ὁμολογία in this sense see, 1 Tim. vi. 12.; Heb. iii. 1., iv. 14., x. 23., in all cases used for "the profession of Christianity."

εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ. See ii. 12. It is here inserted to express the *religious* ground of thankfulness, as εἰς αὐτοὺς in the next clause is to express the *human* ground.

ἀπλότῃτι τῆς κοινωνίας (not "the sincerity of their communion," but) as in viii. 4., the "liberality of their communication." εἰς αὐτοὺς καὶ εἰς πάντας, "to the Jewish Christians, and if to them, then to all."

14. καὶ αὐτῶν, κ.τ.λ. This is another independent sentence, following out in sense, though not in grammar, the preceding: "And they with prayer

for you, long to see you, because they hear of the exceeding gift which God has worked in you." For χάρις see viii. 1.

It would seem as if, in these four last verses, the Apostle threw himself forward into the time when at Jerusalem he should receive the thanks of the Jewish Christians for this contribution, and thereby witness the completion of the harmony between the Jewish and Gentile Churches; a result for which he longed with an anxiety, of which not only these two Chapters, but the whole of his last journey to Jerusalem, is a proof. Hence the impassioned thanksgiving for what else seems an inadequate occasion. Compare the abrupt introduction of similar thanksgivings in Rom. ix. 5., xi. 33—36.; 2 Cor. xv. 57.; Gal. i. 5.; Eph. iii. 20.; 1 Tim. i. 17.

PARAPHRASE IX. 1—15.—“ *I have spoken of the boast which I made concerning you to the Macedonian Churches. I have urged you, to receive the mission of Titus with Christian love. I might have urged upon you more directly the duty of preparing the contribution ; but I have not done so ; because the very ground of that boast was my confidence in your zeal, which led me to make the boast that even a year ago the contribution was prepared, and on the faith of which the great mass of the Macedonian collection has been made. Titus and his companions were sent for this very reason, that you might be fully prepared ; lest I should appear to have exaggerated what you had done, and lest any Macedonian Christians who may accompany me to Corinth, should think that they have been deceived, and so I, or rather you, should have cause to blush for what I said. Therefore my injunction to the brethren was to be beforehand in arriving at Corinth, to be beforehand in preparing the contribution, as I have been beforehand in announcing it ; remembering that, according to the language of the Old Testament, such a contribution is a blessing — a blessing both to the givers and receivers, and therefore to be given willingly and plentifully, as though it were something which you were glad to part with, not something which you were grasping to keep. What I mean is this : — That all contributions are, according to the well-known figure, like seed sown ; if sown sparingly, there is a scanty harvest ; if plentifully, as men shower down blessings, then there will be a harvest of blessings. And in such contributions let any one give according to the free choice of his own heart and conscience ; as the*

*Proverbs declare, it is only a cheerful giver whom God loves and blesses. And the God who so loves a cheerful giver, is able to make an overflowing not of one only, but of every kind of gift; that, not in one matter only, but in every matter; not at one time only, but at every time, you may have for yourselves, not one kind only, but every kind of sufficiency; and this being the case, that you may in your turn overflow, not in one kind only, but in every kind, of good work. As the Psalmist describes of the good man how he 'scatters, and gives to the poor, and yet his beneficence remains inexhaustible for all time;' and, as Isaiah describes the word of God like the rain which always supplies 'seed to the sower and bread for food,' so He will surely supply and multiply your harvest of good deeds, and the rintage of your benevolence; and thus you will have riches of every kind to spend on every kind of liberality. Thus the result will be a great thanksgiving, not only in the sight of man, but of God; not only a necessary supply of the wants of the Christian poor, but an overflowing, as in a sacred service, of many thanksgivings to Christ, from those who, when they experience the benefits of this contribution, will offer glory to God for your obedience to the confession which you made in the service of the glad tidings of Christ, for the liberality of your communication in the service of themselves and of all Christians; and in their prayers they will long to see you for the favour which God manifests so greatly to you, and through you to them, and which calls forth in me one last thanksgiving for the gift, great beyond words to express, in the fulfilment of this mission."*

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IN concluding this Section, two points are to be remarked: First. The great stress laid by the Apostle on



the contribution of the Corinthian Church. He had warned them in the First Epistle<sup>1</sup> to have it ready; he had "boasted" of their preparations, making the very most of it that he could to the Churches of Macedonia, by that boast the Macedonian Churches had chiefly been stimulated to make exertions<sup>2</sup>, which, by the time that he wrote this Epistle, had been very great, almost beyond their means.<sup>3</sup> He now devotes a whole section of a very important Epistle solely to this subject; he sends Titus, the most energetic and fervent of his companions, with the express view of urging the completion of the collection<sup>4</sup>; he joins with him two Christians, distinguished for their zeal, known through all the congregations through which he had passed, tried by himself in many difficulties, messengers of many Churches, "the glory of Christ Himself."<sup>5</sup> He heaps entreaty upon entreaty that they will be ready, that they will be bountiful. He promises the fulness of God's blessings upon them if they persevere<sup>6</sup>; he anticipates a general thanksgiving to God and Christ, and an ardent affection for them, from those whom they relieve<sup>7</sup>; he compares the contribution to no less than the gifts of God Himself, as though it were itself an especial gift of God, and could only be expressed by the same word ("grace," "blessing")<sup>8</sup>; he urges them to it by an appeal to the suffering life of Christ<sup>9</sup>; he utters solemn thanksgivings to God for the zeal which Titus showed in the matter, and for the "unspeakable gift" itself.<sup>10</sup> Finally, when on arriving at Corinth, he found the gift completed<sup>11</sup>, it determined his course to Jerusalem<sup>12</sup> in spite of his ardent desire<sup>13</sup> to visit Rome and Spain, and in spite of the many dangers and difficulties

<sup>1</sup> 1 Cor. xvi. 1—4.<sup>2</sup> ix. 2.<sup>3</sup> viii. 2. 3.<sup>4</sup> viii. 6. 17.<sup>5</sup> viii. 18. 22. 23.<sup>6</sup> ix. 4. 5. 6—10.<sup>7</sup> ix. 11—14.<sup>8</sup> viii. 1. 7. 9., ix. 5. 6.<sup>9</sup> viii. 9.<sup>10</sup> viii. 16., ix. 15.<sup>11</sup> Rom. xv. 26.<sup>12</sup> 1 Cor. xvi. 4.<sup>13</sup> Rom. xv. 23. 24., i. 10. 11.

with which he was warned upon his road; for the sake of taking this contribution he was "bound in spirit," he was "ready to die for the name of the Lord Jesus;"<sup>1</sup> and if he should succeed in finding that it was "acceptable," then, and not before, he could "come with joy" and "report himself" with the Christians of the West.<sup>2</sup>

With so little information as we possess, it is perhaps impossible to arrive at any certain knowledge of the reasons which invested this contribution, especially the Corinthian part of it, with such importance. The most probable conjecture is, that having been expressly charged, as a condition of his separate Apostleship to the Gentiles, with making this collection<sup>3</sup> for the Jewish Christians, he was doubly anxious to present it, especially that part of it which came from the capital of Greece, from his own chief and favourite Church, especially converted by him, and the place of his longest residence in Europe. He regarded it both as a proof of his influence over them, and their real conversion to Christianity by him<sup>4</sup>, not less than as a peace-offering<sup>5</sup> from the greatest of the Gentile Churches to the greatest of the Jewish, as a recognition of the spiritual blessings which had proceeded from Jerusalem.<sup>6</sup> His ardour in the cause thus belongs to the same impassioned love for his country and people, which shows itself with hardly less vehemence, though in a more general form, in the Epistle to the Romans. "I could wish myself accursed from Christ for my brethren's sakes."<sup>7</sup> "My heart's desire and prayer to God is, that they might be saved."<sup>8</sup> "Hath God cast away his people? God forbid. For I also am an Israelite."<sup>9</sup>

<sup>1</sup> Acts, xx. 22. 23., xxi. 4. 10. 13.

<sup>2</sup> Gal. ii. 10.

<sup>3</sup> *ἐκκοσμία*, Rom. xv. 31.

<sup>7</sup> Rom. ix. 3.

<sup>9</sup> Rom. xi. 1. 2.

<sup>2</sup> Rom. xv. 32.

<sup>4</sup> Compare Acts, xxi. 19.

<sup>6</sup> Rom. xv. 27

<sup>8</sup> Rom. x. 1.

If this be correct, this unexpected burst of Jewish enthusiasm thus occurring in the midst of an address to his own especial converts, would be a touching proof how, in a strange land, he still remembered Zion; how the glories of the Apostleship had not extinguished the generous feelings of the Jewish patriot; how tender the recollection which, unlike the proverbial bitterness of converts and renegades, he still cherished for the Church of his nativity, and the land of his people.

Secondly. The whole Section is remarkable as containing the most explicit declarations of the Apostle on the duty of Christian almsgiving.

Almsgiving was not a duty peculiar, either to the teaching of the Apostle, or to the Christian religion. Already before his time it had been one of the distinguishing marks of the first Christian community at Jerusalem, and the religious importance attached to it is equally to be found in the Jewish observances before, and the Mussulman precepts since, the coming of Christ. But this passage, whilst it agrees with the general spirit of Oriental religion in exalting munificence to a high rank amongst the gifts of God, is remarkable, as differing from the merely mechanical view which the Pharisaic Jews, the Koran, and, in a later time, some of the mediæval saints have held concerning it. They have dwelt on the amount bestowed as in itself drawing down the Divine blessing. The Apostle, even in his undisguised eagerness to obtain the largest possible contribution, insists with no less eagerness on the spirit in which it is given.

In an historical point of view this Section is important, as showing that the community of goods, described in Acts, ii. 44., iv. 32., had even already come to be observed only in spirit; and that the idea

of Christian equality required not an absolute uniformity, but a mutual co-operation and assistance. It could no longer be said that "none among believers possessed ought of his own;" or that "none lacked." There were rich Christians and poor Christians. The wealth of the Corinthians, the poverty of the Jews and of the Macedonians, are recognised as an established order of things. The only question that arose was the regulation of their mutual relations and duties. Such an undoubted instance of change in regard to one of the most important institutions of the early Church, is valuable as a warning against laying too much stress on adherence to the letter of any of them.

(IV.) THE ASSERTION OF HIS INTENTION TO  
EXERT HIS APOSTOLICAL AUTHORITY,

## X—XIII.

## WITH A DIGRESSION

VINDICATING HIS AUTHORITY AND CHARACTER AGAINST  
THE CHARGES OF THE FALSE TEACHERS.

(x. 6—xii. 10.)

THE transition from the first to the second part of the Epistle, is so marked that it might almost be thought to be a distinct composition. The conciliatory and affectionate strain of entreaty which pervaded the first part is here exchanged for a tone of stern command, and almost menace: there is still the same expression of devotion to the Corinthian Church; but it is mixed with a language of sarcasm and irony which has parallels in the First Epistle<sup>1</sup>, but none up to this point in the Second. With this change in the general tone agrees also the change in details. Instead of the almost constant use of the first person plural to express his relations to the Corinthians, which pervaded the first part of the Epistle, he here almost invariably, and in some instances<sup>2</sup> with unusual emphasis, employs the first person singular; the digressions no longer go off to general topics, but revolve more and more closely round himself: the Corinthians are no longer commended<sup>3</sup> for their penitent zeal, but rebuked<sup>4</sup> for their

<sup>1</sup> 1 Cor. iv. 8—20.; vi. 3—8.; ix. 1—16.; xv. 34.<sup>2</sup> x. 1., xii. 13.<sup>3</sup> vii. 7—16.<sup>4</sup> xii. 15. 20. 21.

want both of love and penitence. The confident hopes<sup>1</sup> which he had expressed for the future are exchanged for the most gloomy forebodings.<sup>2</sup>

What is the change that has come over the spirit of his Epistle? A momentary doubt might be suggested whether it was not an intermediate fragment between the First and Second Epistle, transposed by mistake to this part of the Apostolic writings, and thus appear as the Epistle to which some have imagined a reference in ii. 4., vii. 8. But this is forbidden, as well by the general character as by the details, of this portion of the Epistle. However different from the first portion in many points, yet the resemblance between them is greater than between any other two portions of the Apostle's writings; the abruptness of the digression xi. 7—15., xii. 1., are paralleled only by such as ii. 14. 16., iv. 2—6., vi. 14., vii. 2.; and the topics, although treated much more personally, are still the same. Compare iii. 1. and x. 13—18.; ii. 17. and xii. 14—19. And lastly, the allusions to the mission of Titus<sup>3</sup>, and to the intention, now for the third time, of visiting them<sup>4</sup>, fix the date of these Chapters to be subsequent to those which precede them.

Another solution might be, that in this part of the Epistle he is occupied with a different portion of the Corinthian Church; that it is, as it has sometimes been called, an attack on the false teachers. But although this holds a much more prominent place than in the former part, it is evident from such passages as x. 8., xi. 1—9., xii. 11—15., xiii. 11. 12., that he is still, on the whole, addressing the same body, as in Chapters i.—ix.

Rejecting, therefore, any attempt to separate this

<sup>1</sup> vii. 9—16.

<sup>3</sup> xii. 18.

<sup>2</sup> xii. 20

<sup>4</sup> xii. 14., xiii. 1.

portion of the Epistle from the rest, so as in any way to constitute it into a separate composition, there still is nothing improbable in supposing a pause, whether of time or of thought, before the beginning of the tenth Chapter. It may be, that in the interval news had come again from Corinth, indicating a relapse of fervour on the part of the Church at large, and a more decided opposition to him on the part of the Jewish section of the Church. Or it may be that, after the full outpouring of his heart, he returned, as it were, to the original impression which the arrival of Titus had removed; as the time of his visit either actually drew nearer, or was more forcibly impressed upon his imagination, he was again haunted by the fear already expressed, though more mildly (ii. 1.), that he should have to visit them, not in love, but in anger; and that his long delay would be ascribed by them, not to tenderness, but to weakness. Such a feeling of fear, at any rate, is the basis of this, as that of gratitude was the basis of the first, portion of the Epistle; it is from this that he starts<sup>1</sup>, from this the digressions fly off<sup>2</sup>, and to this his conclusion returns.<sup>3</sup>

[The argument of this portion is so personal, and so closely entangled together, that it has been found necessary to follow a somewhat different arrangement in the position assigned to the general remarks.]

<sup>1</sup> x. 1—7.<sup>2</sup> x. 12., xii. 10.<sup>3</sup> xii. 11., xiii. 13.

(1.) *The Assertion of his Authority.*

X. 1—6.

X. <sup>1</sup>Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραύτη-  
τός<sup>a</sup> καὶ ἐπιεικείας τοῦ χριστοῦ, ὃς κατὰ πρόσωπον μὲν τα-

<sup>a</sup> πραύτητος.

X. 1. Αὐτὸς δὲ ἐγὼ Παῦλος. This emphatic stress on his own person, is the fit introduction to the portion of the Epistle which, beyond any other part of his writings, is to lay open his individual life and character. It is as if he said, "Look at me: it is no longer in conjunction with others that I address you; it is not as at the beginning of the Epistle 'Paul and Timotheus;' but Paul alone, that Paul who is charged with making empty boasts; he now places himself before you, with all his human feelings of love and tenderness, to warn and entreat you not to drive him to extremities."

The only other passages where a similar phrase occurs, are in Gal. v. 2., "Behold, I Paul say to you, that if ye be circumcised, Christ shall profit you nothing." Philemon, 19.: "I Paul have written it with mine own hand." Eph. iii. 1.: "I Paul the prisoner of Christ."

It might almost appear that this portion of the Epistle, like that to the Galatians and Phi-

lemon, was, contrary to his usual custom, written by his own hand.

διὰ τῆς πραύτητος καὶ ἐπιεικείας τοῦ χριστοῦ. For the same mode of exhortation compare Rom. xii. 1., παρακαλῶ διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ: and less precisely, Phil. ii. 1., "If there be any consolation in Christ, if any comfort of love, if any fellowship of Spirit, if any bowels and mercies."

The force of the expression here, however, is much more personal. One would expect from the words that he was going to entreat them, by the example of Christ, to be forgiving and forbearing towards him; but the context shows the sense to be, "You know, and I know, how meek and forbearing was Christ; do not provoke me into even an apparent deviation from that example, by a misconduct which will compel me to use severity." ἐπιεικέα, ἐπιεικής, are always used in the New Testament in contradistinction to violence or irascibility. 1 Tim. iii. 3. (with ἄμαχος); Tit. iii. 2. (here with πραύτης); James, iii.



πεινὸς ἐν ὑμῖν, ἀπὼν δὲ θάρρῳ εἰς ὑμᾶς· <sup>2</sup>δέομαι δὲ τὸ μὴ παρὼν θάρρῃσαι τῇ πεποιθήσει ἢ λογιζομαι τολμῆσαι ἐπὶ τινὰς τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας. <sup>3</sup>ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα

17. (with εἰρηνική). *πραΰτης* is generally used of gentleness, in contradistinction to severity or anger; see Eph. iv. 2.; Col. iii. 12. (where it is used with *μακροθυμία*); Gal. vi. 1.; 1 Cor. iv. 21. (where it is used, as here, with reference to excess of punishment; in the latter passage, in reference to the very cases here in point). The appeal to the example of Christ in these points is remarkable; because it would seem to indicate that the Apostle had before his mind, not merely the general idea of perfection, but the definite historical character of gentleness and patience exhibited as in the Gospel narratives. Matt. xi. 29.; Luke, xxiii. 34.

The construction here is confused. The sentence, if completed, would have required after *παρακαλῶ* some clause (like *ὑμᾶς μὴ ἐμὲ παρόργισαι*), expressing that they were not to exasperate him. But (with a transition somewhat similar to that in Eph. iii. 1—iv. 1.) he recommences the sentence in verse 2. with *δέομαι* δέ, and thus the joint sense of the whole is: “I entreat you, or rather, I pray that you may not force me to transfer my confidence in my power from the times when I am absent to the times when I am present

with you.” For a similar interchange of *παρακαλῶ* and *δέομαι* see v. 20. 21., vi. 1., viii. 4.

*ταπεινός*, “downcast,” as in 1 Cor. ii. 3., “with much fear and trembling, and in weakness;” compare vii. 6., where *ταπεινός* is used in the same sense.

*θάρρῳ εἰς ὑμᾶς*, i. e. “I am confident in my power against you,” in a different sense therefore from *θάρρῳ ἐν ὑμῖν*, vii. 10. *κατὰ πρόσωπον* is “face to face,” in opposition to *ἀπὼν*, as in 1 Cor. xiii. 12., *πρόσωπον πρὸς πρόσωπον*.

2. τὸ μὴ πάρων θάρρῃσαι. The article expresses, “This is what I ask;” the nominative is used, because the Apostle is speaking of himself.

*λογιζομαι*, opposed to *λογιζομένους*. “I calculate on being bold in conscious uprightness and dependence on God; they calculate on my failure as controlled by human motives and dependent on human means.” *κατὰ σάρκα* alludes to the low motives charged upon him, as in ii. 17., iv. 2.; 1 Thess. ii. 3.

3. γὰρ is the reason for *τολμῆσαι*.

*ἐν σαρκὶ* is opposed to *κατὰ σάρκα*, and *περιπατοῦντες* to *στρατευόμεθα*. “Although we are still in the influences of the

<sup>4</sup> (τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθαίρειν ὀχυρωμάτων), <sup>5</sup> λογισμούς

world, it is not *by* the influences of this world that we are actuated." (Compare John, xvii. 15., "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.") "Although we are treading the pathway of the world, it is not from the armoury of the world that we derive our strength."

ἐν σαρκὶ refers to his bodily infirmities and dangers, as in vii. 5., xii. 7.; and the sense is the same as in iv. 7., "We have this treasure in earthen vessels." περιπατοῦντας, though not necessarily expressing more than "living" (*versantes*), is used as in v. 7. with reference to its proper etymological sense of "walking to and fro." στρατευόμεθα is (not merely "we fight," but) "we make our expeditions," and alludes to the march, as it were, which he was going to make upon Corinth, as against a strong fortress; and this image is now carried on into detail.

4. 5. καθαίρειν ὀχυρώματα is the expression employed habitually in the LXX. for the reduction of strongholds. Lam. ii. 2.; Prov. xxi. 22.; 1 Macc. v. 65., viii. 10. Compare Hor. Ep. ii. 25—30., "Luculli miles . . . Præsidium regale loco *dejecit*, ut aiunt, Summè munito et multarum divite rerum." ὕψωμα al-

though only used in the LXX. in a more general sense, is by Aquila used in Deut. xxxii. 12.; 1 Sam. ix. 2.; Ps. xviii. 34., as a translation of Πῦρ, which, in the two latter places, is "a high hill." αἰχμαλωτίζω is (not merely "to enslave," like δουλεῖω), but to "lead away as prisoners of war." To this peculiar turn of warlike imagery it is perhaps not too much to suppose that the recollections of the Mithridatic and Piratical wars which must have lingered in Asia Minor down to the times of the Apostle, may have in part contributed. Both of these contests partook precisely of the character here indicated; the second especially, which had been raging amongst the hill forts of the Cilician pirates not more than sixty years before the Apostle's birth, in the very scene of his earlier years, and which was ended by the reduction of 120 strongholds, and the capture of more than 10,000 prisoners. (Appian, Bell. Mith. 234—238; Arnold's Rom. Common. i. 272.) Underneath these outward images he expresses, not merely a general warfare against sin and pride, but the special warfare which he had to wage against the offenders in the Corinthian Church, and every one of his words assist him in carrying out this metaphor.

καθαίρουντες καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν

λογισμούς expresses generally that it is of a mental, not a bodily warfare, that he is speaking; but at the same time refers back to *λογιζομένους* in verse 2. *ὑψωμα* is selected as having the double meaning, both of a natural eminence (as given above), and also of mental elevation, whether in a good or bad sense, as in Job, xxiv. 24; Judith, x. 8., xiii. 6., xv. 9.; the meaning being further defined in this place by *ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ*. *καθαίρειν* has also this double sense, being frequently used in writers of this period for "taking down" the pride or arguments of opponents, as *τὸ φρόνημα καθελεῖν*, Dio Chrys. lvii. p. 571 b., lxxiii. p. 634 a.; Appian. B. C. ii. p. 766. *τὴν ἀλαζονεῖαν καθαιροῦντες*, Aristid. t. ii. p. 259. *τὸν ἐπιτεύχισμον πῶν ἑναντίων δόξων καθαίρειν . . . . . τὸ κατασκευασμένον ὀχύρωμα διὰ τῆς τῶν λόγων πιθανότητος καθαίρειν*, Philo de Abraham, pp. 31. 32. *καθαίρήσειν πάντα λόγον . . . οὐ πόλεμος ἀλλ' εἰρήνη*, De Confus. Ling. 424. 21. (See Wetstein ad l.) *δυνατὰ τῷ Θεῷ*, as *ἀστέιος τῷ Θεῷ*, Acts, vii. 23., "in the sight of God."

For a similar elaboration of a military image, compare the description of the Christian panoply in Eph. vi. 11—17.

*εἰς τὴν ὑπακοὴν τοῦ χριστοῦ*

is in sense the same as if it had been *τῇ ὑπακοῇ* (Rom. vii. 23., *αἰχμαλωτίζοντά με τῷ νομῷ*); but it is here changed to *εἰς τὴν ὑπακοὴν* to carry on the metaphor, as though the "obedience" which it was his object to produce, was also the fortress to which his prisoners were to be carried.

6. There might still remain some rebels against his authority, even after all the conquests which he has just described, and these, he now proceeds to say, he was prepared to punish. (Compare Luke, xix. 27., "Those mine enemies, which would not that I should reign over them, bring hither and slay them before me.") But as he had been careful at the beginning of the Epistle to express his anxiety not to come to Corinth till the mass of the Corinthian Church were prepared to receive him (i. 23.), so here he hastens to add, "when *your* obedience is fulfilled;" as if to act, as has been observed, on a wise application of the principle "*divide et impera*," and to prevent the Corinthians in general from supposing that he confounded them in one indiscriminate censure with those against whom he has just been speaking. *ἐν ἐτοιμίῳ ἔχοντες*, "Being prepared," so Polyb. ii. 34. 2. Philo Leg. ad Caium, pp. 1011. 1029. *παρακοή*

τοῦ χριστοῦ, <sup>6</sup>καὶ ἐν ἐτοιμίᾳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.

is used in contradistinction to ὑπακοή, before and after. ὑμῶν ἡ ὑπακοή πληρωθῇ with the is placed before ὑπακοή, and next clause; but the context out of its natural position, to requires that it should be show that it is the emphatic joined to the preceding word.

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PARAPHRASE X. 1—6.—“*I now wish to speak to you of myself, of that very Paul against whom you hear so much. I conjure you not to compel me to break the bounds of the gentle and forgiving character of Christ. I pray that when I come to you there may be no occasion for exerting that authority which some think I shall never venture to exercise but at a distance. But be assured that, if I do exercise it, it will be a real authority. I shall come against you like a mighty conqueror, though with weapons, not of earthly, but of heavenly warfare; and every alien thought and imagination shall fall before me, like fortresses before a victorious army, and shall be reduced to submission, like captive bands; and those who resist, shall be punished like the last remnants of a defeated insurrection. To effect all this, I wait only till I am assured of your submission, that I may not confound the innocent with the guilty, the dupes with the deceivers.*”

(2.) *His Boast of his Claims.*

## X. 7—XII. 18.

AT the concluding words of the preceding threat, the thought of his adversary or adversaries in the Corinthian Church rises before him in a more tangible form than it had yet assumed. He recollects what and how great were their claims; and he determines to throw aside the delicacy which had hitherto prevented him from speaking openly of his claims, and to give the Corinthians once for all a full picture of whom it was that they were deserting for their present leaders. Accordingly he leaves the immediate subject of this portion of the Epistle, which was to consist of the assertion of his authority on his expected arrival at Corinth; and he embarks on a wide digression; which, though often interrupted and broken into many fragments, is still held together by one thought and one word, his *boasting* (καυχᾶσθαι.) It is in his mouth a word of peculiar significance, because it is so reluctantly used; and because it is intended to express that assertion (if one may use a modern phrase of equivalent meaning) of his own *merits*, against which the general character of his teaching was especially aimed. But with that freedom, which is characteristic of the Apostolic writings generally, he is not afraid of a word, if it really serves to express his meaning; and therefore, though with many apologies, it occurs no less than sixteen times in the course of this section. As he overcomes his scruple to use the word, so also he overcomes his scruple to speak of

himself. It is always with reference either to some position taken up by his opponents, or to some charge brought by them against himself. They occupy, as it were, the background of the portrait; and their conduct, with the misconceptions or suspicions entertained by the Corinthians regarding himself, form at once the justification of this departure from his ordinary usage, and supply the clue to the successive stages of his vindication, which we now proceed to follow.

(a.) *The Reality of his Boast.*

## X. 7—18.

<sup>7</sup> τὰ κατὰ πρόσωπον βλέπετε. <sup>a</sup> εἴ τις πέποιθεν ἑαυτῷ  
 χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ' ἑαυτοῦ, ὅτι

<sup>a</sup> βλέπετε;

7. The point of connexion with the foregoing seems to be, "Such is the authority which I claim, the power which I am prepared to wield. But there are those among you who doubt it; because *you regard* (not the inward reality, but) *the outside appearance of things.*" By the outside appearance (τὰ κατὰ πρόσωπον) he alludes to the various points of alleged superiority in his opponents, to which he refers in this Section; their outward connexion with Christ, their commanding personal address, and their commendatory letters. Each of these he proceeds to attack. That this (and not any of the other meanings attached to it, "conspicuous," "what lies before you," &c.) is the signification of τὰ κατὰ πρόσωπον is clear from the sense of πρόσωπον in this Epistle (see v. 12. ἐν προσώπῳ καυχωμένους καὶ μὴ καρδίᾳ. x. 1.; κατὰ πρόσωπον μὲν (where it is used, not merely as an equivalent to πάρων, but "in external appearance"), and in the similar phrase βλέπετε εἰς τὸ πρόσωπον, Matt. xxii. 16.; Mark, xii. 14. Comp. also Jude, 16.; Luke, xx. 21.;

Gal. ii. 6., and the universal sense of προσωπολήπτης, Acts, x. 34. -ψία, Rom. ii. 14.; Eph. vi. 9.; Col. iii. 25.; Jam. ii. 1. -πτέετε, Ib. 9. That βλέπετε is to be understood, not as interrogative or imperative, but as indicative, appears (though more doubtfully), because if it were interrogative or imperative it would probably be at the beginning of the sentence; and, if interrogative, would probably be preceded by τί or some similar word; if imperative, it would require to be taken in an ironical sense, hardly justified by the context.

He now proceeds to point out the various outward shows which the Corinthians regarded instead of the inward realities. The first of these was the profession made by the false teachers of a closer connexion with Christ than that enjoyed by St. Paul. That there were some at Corinth who prided themselves on a peculiar connexion with Christ, appears from the enumeration of the party watchwords in 1 Cor. i. 10., amongst which is found, "I am of Christ;" and that the false teachers whom he now attacks did so, may

καθὼς αὐτὸς χριστοῦ, οὕτως καὶ ἡμεῖς.<sup>a</sup> <sup>8</sup> εἰάν<sup>b</sup> γὰρ<sup>c</sup> περισ-  
σότερόν τι καυχῆσωμαι περὶ τῆς ἐξουσίας ἡμῶν ἣς ἔδωκεν

<sup>a</sup> add χριστοῦ.

<sup>b</sup> add τε.

<sup>c</sup> add καί.

be inferred, although not so certainly, from the pretensions which they made to be "Ministers of Christ," "Apostles of Christ." (xi. 23. 13.)

From the fact that these false teachers were Judaizers (xi. 22.), it may also be inferred with great probability that the connexion with Christ, on which they prided themselves, was the bond of union which they supposed themselves to have with Him, through some earthly relationship, either as being Jews, or as having seen Him, or been His companions in His lifetime, or as claiming some immediate connexion with His kinsmen after the flesh, "the brethren of the Lord." This would agree with the expression τὰ κατὰ πρόσωπον in this passage, and with the Apostle's answers to the charges of this or a similar party in 1 Cor. ix. 1., "Am I not an Apostle? . . . Have I not seen the Lord Jesus?" followed as it is immediately afterwards by an allusion to "Cephas" and "the brethren of the Lord." (1 Cor. ix. 4.) It would also illustrate the Apostle's expression in this Epistle (v. 16.): "Even though we had known Christ after the flesh, yet henceforth know we Him no more" [after the flesh], implying that there were some who were proud of having so known him. Compare also the

language of the same party of Judaizers at a later period, as expressed in the Clementines (Clem. Hom. xvii. 17.),

Whether the phrase, "If any one" (τις) (in the singular), points to an individual, or not, must be left in uncertainty. Similar expressions are repeated in x. 10. 11. 18.; xi. 4. 20.

πάλιν, "again," i. e. "once more," as in 1 Cor. xii. 21.

ἀφ' ἑαυτοῦ, "from himself," i. e. "without being reminded of it by me." C. D. G. (*Lachmann's second ed.*) ἐφ' ἑαυτοῦ, B.

ἡμεῖς, i. e. the Apostle: here, as in the earlier portion of his Epistle, using the plural for the singular.

8. The connexion is, "I truly belong to Christ; for even if my boast extended far beyond this (περισσότερον), it would be true." The transition from the singular to the plural is occasioned by the mixture of personal and general feelings which the passage contains. The parenthesis "which the Lord hath given us for building up (οἰκοδομήν), not for pulling down" (καθαίρειν), is a recurrence to the former image of the fortress, in verse 5., which he here modifies, apparently under the same feeling as in i. 23—24., "To spare you I came not to Corinth . . . not that we are lords of your faith."



ὁ κύριος<sup>a</sup> εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεισιν ὑμῶν<sup>b</sup>, οὐκ αἰσχυνθήσομαι, <sup>9</sup>ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν. <sup>10</sup>ὅτι Αἱ ἐπιστολαὶ μὲν φασιν<sup>c</sup> βαρεῖται

<sup>a</sup> add ἡμῖν.

<sup>c</sup> Αἱ μὲν ἐπιστολαί, φησί.

<sup>b</sup> Here ends the hiatus in C. begun i. 2.

9. ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν. This clause may be taken either: (1.) as part of the sentence contained in verses 10. 11., ὅτι Αἱ μὲν ἐξουδενημένους being parenthetical, and τοῦτο λογιζέσθω the principal clause, "In order that I may not seem to terrify you by letters (for his letters, they say, are powerful, but his bodily presence is weak;)" or, (2.) as an abrupt sentence, standing by itself, as the reason for some unexpected thought. As if it were, "I will not be ashamed to boast, *only* let me not seem to terrify you." Compare a similarly abrupt use of καὶ μὴ in Rom. iii. 8. εἰ μὴ, 1 Cor. vii. 17. On the whole, the second seems preferable.

ὡς ἂν, is used adverbially like ὡς εἰ, "as if."

διὰ τῶν ἐπιστολῶν. The plural ("by his Epistles") need not imply anything more than an allusion to his Epistles generally, not meaning to indicate that he had written more than one to Corinth before this.

10. "His Epistles are weighty (βαρεῖται, effective, impressive)

and powerful (ισχυραί, vigorous), but his bodily presence (ἡ δὲ παρουσία τοῦ σώματος, his arrival in person) is weak, and his speech contemptible" (ἐξουδενημένους, i. e., "contemned," but with the sense of "to be contemned," like κατεγυωσμένους in Gal. ii. 11.). This passage is remarkable, as being the only instance, as it would appear, of the very words used by St. Paul's opponents. Lachmann, with B., reads φασι; but φησι of the Received Text\* is supported by D. E. F. G. J. K., and may well be the true reading. If so, it points to a single person, as confirmed by x. 7.; xi. 20. It is also remarkable as giving a cotemporary judgment on his Epistles, and a personal description of himself. It is doubtless to the First Epistle to Corinth, that the phrases are chiefly applied, and the account of its effects, as given in chapter vii., sufficiently illustrate the epithets here employed to express the heavy blows which it dealt on the hearts of its readers. The description of the personal appearance of the Apostle is in accordance with all that we

\* There is great obscurity in the statement of this reading in the various editions of the New Testament. The above appears to be substantially correct.

καὶ ἰσχυραί, ἡ δὲ παρουσία τοῦ σώματος ἀσθενῆς καὶ ὁ λόγος ἔξουθενήμενος.<sup>a</sup> <sup>11</sup> τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἱ τοῖς ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ. <sup>12</sup> οὐ γὰρ τολμῶμεν ἐγκρίναι ἢ συγκρίναι

<sup>a</sup> ἔξουθενήμενος.

gather of. it from the New Testament and from other sources. The representations of it, with which we are familiar from the pictures of Raphael, are probably in a high degree delusive. The express statement of his arrival at Corinth, "in weakness and with fear and much trembling" (1 Cor. ii. 3.), agrees with the general impression derived from this Epistle, and that to the Galatians, of the nervous susceptibility and agitation of his temperament and his manner. The comparison of Barnabas to Jupiter and of himself to Mercury, by the people of Lystra (Acts, xiv. 12.), implies that he was the least commanding of the two. The traditional description, as preserved in the allusions or detailed accounts of Lucian (Philop. c. 12.), the Acts of Paul and Thecla (Fabric. Cod. Pseudep.), Malalas (Chronog. 10. p. 257.), Nicephorus (H. E. ii. 37.), is of a man of low stature, bent figure, and awkward gait; a white, complexion; bright gray eyes, under overhanging eye-brows; a strong aquiline nose; nearly bald, but with a thick bushy beard, interspersed with grey hairs.

*Βαρύς*, or *βαρύτης*, was the word commonly used by later

Rhetoricians, for energetic impressive oratory, see Lucian, Dial. Mort. 10.; Hermogenes, ii. 6.; Aristides, ii. p. 191. Schol. (in Wetstein).

11. ὁ τοιοῦτος, see ii. 8.

12. The thought which runs through the previous verses 7—10. is that the power which he threatened to exercise in verses 1—6. was not an empty boast, but a reality. From this he passes on to contrast the reality of his claims with the emptiness of the claims of his adversaries; his own claims being grounded entirely on his own labours, theirs apparently on labours of which they appropriated the glory to themselves, but which were really his (12.—18.). These two thoughts, which are here blended together, are brought out separately in 1 Cor. iv. 1—6. and Rom. xv. 17—24., with both of which this passage must be carefully compared. Such is the general sense; the particulars must, to a great extent, depend on the readings of the MSS.

(1.) The Received Text, with which Lachmann and Tischendorf substantially agree, and which is founded on B. D<sup>e</sup>. E. J. K. has οὐ συνιοῦσιν (or συνῶσιν.) ἡμεῖς δὲ . . . καυχώμεθα. Of this the sense must be as fol-

ἐαυτούς τιςιν τῶν ἐαυτοῦς συνιστανόντων. ἀλλὰ αὐτοὶ ἐν

lows: "We cannot endure to rank ourselves amongst those who commend themselves; on the contrary, *they* measuring themselves by their own standard, and comparing or ranking themselves with themselves, hereby show their folly; whereas *we* refuse to boast beyond our lawful measure, but on the contrary keep to the measure appointed for us by God." Such would be the general sense, whether the reading of *συνιοῦσι* be taken as the dative, or whether it be taken as the 3rd pers. plur. ind. present, from the Hellenistic verb *συνιέω*, or whether (which is the same thing) we read *συνιᾶσιν* (as in B.). The only difference is that, if it be the participle, we have then the anomalous, but not unusual, construction of a participle instead of the principal verb. The indicative, however, is preferable. The sense of the passage will then be, that the Apostle first contrasts himself with those that commend themselves, and then proceeding to explain that the folly of this self-commendation consists in judging of themselves by their own standard, contrasts himself with them still further, by showing that he measures himself by the standard of God, and confines himself to the sphere pointed out to him by God. The great objection to this mode of explanation is:

(a.) That the context of the sentence would naturally expect us to find in *αὐτοὶ* not the Apostle's adversaries, but the Apostle himself. (b.) That in the 13th verse, the contrast is not, properly speaking, between God's measure and man's measure, but between teaching out of a lawful sphere, and teaching within a lawful sphere.

Both these difficulties may indeed be explained by the extreme abruptness and rapid transition so frequent in this Epistle; but they would leave the passage one of the most entangled in the New Testament. Any other mode of interpreting the present text, though more agreeable to the context, is so contrary to the words themselves as to be at once out of the question. Such would be the attempt to take *αὐτοὶ* of the Apostle, and *συνιοῦσι* (the dative participle) of the adversaries: "We, on the other hand, confine ourselves to ourselves, and do not rank ourselves *with those who are not wise*." Or again, to take *αὐτοὶ* of the Apostle, and *συνιοῦσι* (the dative participle) also of the Apostle: "We do not rank ourselves with ourselves, we *whom they call not wise*." In either case the article *τοῖς* or *τιςι* would have been required; and the harshness of the expression would in itself be an almost fatal objection.

ἑαυτοῖς ἑαυτοὺς μετροῦντες καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς

(2.) If, on the other hand, instead of the Received Text, we adopt the other reading, supported by less authority, the whole passage will cohere almost without difficulty. The Vulgate omits the words *οὐ συνιάσιν*, D. F. G. omit also the words *ἡμεῖς δέ*, and D. omits *καυχησόμεθα*, for which F. G. substitute *καυχώμενοι*. So, if we combine these varieties, all tending in the same direction, the text will run thus: *ἀλλ' αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς οὐκ εἰς τὰ ἄμετρα, ἀλλὰ κατὰ τὸ μέτρον*; and the sense will be: "We cannot endure to rank ourselves with those that commend themselves; on the contrary, we are measuring ourselves by ourselves, and ranking ourselves with ourselves, not going into spheres beyond our measure." The contrast will then be based simply on the distinction between intrusion beyond a lawful sphere, and self-restraint within it. In this way the word *μετροῦντες* in the twelfth verse, has the same sense as *μέτρον* or *ἄμετρα* in the thirteenth; and whatever irregularity there may be in the omission of *καυχησόμεθα*, or the substitution of *καυχώμενοι* for it, it is no more than is frequently found in the Apostle's

writings, and is in this case corrected, as it were, by the resumption of the sentence in *οὐκ εἰς τὰ ἄμετρα καυχώμενοι*, in verse 15. The only internal objection to the reception of this reading is its comparative freedom from difficulty, and consequently the probability of its being a correction to escape the confusion of the Received Text. If, however, we could suppose that *οὐ συνιάσιν* had crept in from the margin, as an explanation of *τισιν*, then *ἡμεῖς δέ* would naturally follow as an antithesis, to meet the new sentence thus unexpectedly formed, to which again subsequent correctors would add *καυχώμενοι* or *καυχησόμεθα*.\*

Such is the general sense of this passage, which is not materially affected, whichever is adopted.

It only remains to explain the particular expressions.

*τολμῶμεν*, like "*sustinemus*" in Latin. "We cannot endure," perhaps with a tinge of irony: "We can venture on the full exercise of our power, but not on classing ourselves," &c. Compare for this use of the word Rom. xv. 18.; 1 Cor. vi. 1.

*ἐγκρίναι ἢ συγκρίναι*. The two words are put side by side, on account of their similarity

\* This explanation and reading is defended at length by Fritzsche's "*Dissertationes ad 2 Cor.*," pp. 35—48.; and attacked in Reiske's "*Comment. in Epp. ad Cor.*," pp. 373—385.

οὐ συνιᾶσιν<sup>a</sup>. 13 ἡμεῖς δὲ οὐκ<sup>b</sup> εἰς τὰ ἄμετρα καυχησόμεθα,

<sup>a</sup> οὐ συνιᾶσι.

<sup>b</sup> οὐχί.

of sound, in order, after the Apostle's manner, to express the completeness of his assertion. "To rank one's self in any manner whatsoever with those," &c. Compare γινώσκειν and ἀναγινώσκειν, iii. 2.; γινώσκειν and ἐπυγινώσκειν, in i. 13.; κατατομή and περιτομή, in Phil. iii. 2. 3.

ἐγκρίναι, "to enroll as in a catalogue." It never occurs in the New Testament again, nor in the LXX.

συνγκρίναι, "to combine" and hence "to interpret" (as in 1 Cor. ii. 13.), "to liken," or "make equal," and so in LXX.

τῶν ἑαυτοὺς συνιστανόντων. See iii. 1. From the abrupt transition in the next verse, it is evident that those who "commended themselves" are charged by the Apostle with intruding, as if by the authority of their commendatory letters, into his sphere; and this forms the subject of the next verses, 14—18.

The meaning of the next words varies, of course, according to the two readings given above. If the reading of the Received Text is preferred, then μετροῦντες is "measuring," not in the sense in which it is used in the following verses of "limiting" (which is its usual sense, see Rom. xii. 3.; Eph. iv. 7.); but of "comparing, as by a standard;" and συγκρίνοντες is used,

not as συγκρίναι in the previous clause, for "ranking" or "assimilating," but in the sense of "comparing," of which signification there are undoubted instances in Greek writers of this period (see Lobeck ad Phryn. p. 278.), but not in the New Testament or the LXX.

This change of meaning from that which the words possess in the context, is not in itself an argument against any interpretation which would require it; inasmuch as similar variations are to be found elsewhere in the Apostle's writings. (See 1 Cor. xi. 23.) But it is of course in favour of the second interpretation given above, that, with the reading of the Vulgate, the words μετρέειν and συγκρίνειν both retain their original meaning; and the peculiarity of the expressions ἐν ἑαυτοῖς ἑαυτοὺς and ἑαυτοὺς ἑαυτοῖς, as applied to the Apostle himself, would be explained by the desire to express as strongly as possible the strict limits within which he confined himself. He would thus oppose himself both to the exaggerated boasts and the unwarranted intrusions of his opponents; "limiting ourselves within our own limits, and associating ourselves only with ourselves."

13. In order to enter into the following passage, we must conceive something of the order which it presumes to exist in

ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος, οὗ ἐμέρισεν ἡμῖν ὁ Θεός

the Apostolic age. Without adopting the tradition which represents the Apostles as portioning out the world amongst them, with a peculiar province for each, it is clear from Gal. ii. 9. that at least in the great divisions of Jew and Gentile, the former were understood to belong to the original Apostles, James, Peter, and John, the latter to Paul and his companions. It would also appear to have been the Apostle's maxim, never to establish himself for any permanent stay, in those parts where the Gospel had already been preached by some previous teacher; so much so, that his visit to Rome (which had already received the faith) was regarded by him merely as taken on his way to Spain, which was still open to any new teacher (Rom. xv. 18—24.)

This arrangement was doubly infringed by the appearance of Jewish teachers at Corinth; the sphere of the Apostle of the Gentiles was invaded by Jews; the sphere which St. Paul had won for himself by his own labours, was appropriated by those who had no original claim to it. And they followed, like vultures, upon his track, partly to mar, partly to avail themselves of the effects of his teaching. To Antioch, the original seat of his teaching, "they came from James."

(Acts xv. 1.; Gal. ii. 12.) In Galatia "a little leaven" of their influence had so completely "leavened the whole lump," that the Apostle was regarded as an "enemy." (Gal. v. 9., iv. 16.) And even at Corinth, their power had reached such a height, that "the majority," at least of the teachers, had joined them (ii. 18.); and already in the First Epistle (whether, or not, against this particular section of his rivals or opponents is doubtful) the Apostle complained that "he had laid the foundation, and another built upon it," and "that whilst they had ten thousand teachers (*παιδαγωγούς*) they had but one father, for that he only (*ἐγὼ*) had begotten them through the Gospel." (1 Cor. iii. 10., iv. 15.) Now they were claiming to be "Apostles," and "more than Apostles" (xi. 5. 13.); and endeavouring to shut out the Apostle of the Gentiles from the greatest and proudest field of his exertions (x. 16.).

It is this conduct that the Apostle rebukes by contrast with his own forbearance. His "boasting" was confined to the sphere which had been marked out for him, and which, according to the joint representations of Rom. xvi. 18—24. and Acts xiii.—xxviii. seems to have extended "from Jerusalem to Illyricum," *i. e.*, through all the Grecian pro-

μέτρον, ἐφικέσθαι ἄχρι καὶ ὑμῶν <sup>14</sup> (ὡς γὰρ μὴ<sup>a</sup> ἐφικνούμενοι<sup>b</sup>

<sup>a</sup> οὐ γὰρ ὡς μή.

<sup>b</sup> ἀφίκομενοι.

vinces of Asia Minor and Greece, properly so called, and ending apparently where the barbarian languages of Illyria put a check to his communications with the natives. Of this sphere Corinth, up to this time, had probably been the extreme point. The expression in Rom. xv. 19., "as far as Illyricum" (μέχρι τοῦ Ἰλ-λυρικοῦ), if taken literally, can only apply to journeys made in the interval which elapsed between the writing of this Epistle and that to the Romans, and would most likely be accomplished in the route described in Acts xx. 2. as "the passage through those parts," i. e. the parts contiguous to Macedonia. But before this time, we gather with tolerable precision from Acts, xvii. 15—xviii. 18., that during the whole of his long stay in Greece, on his previous visit, Corinth had been his headquarters; and was the westernmost point which he reached. Hence the expressions used emphatically here (ἄχρι καὶ ὑμῶν, ἐφικνούμενοι εἰς ὑμᾶς), "to you," "as far as you," imply that he had a right to speak confidently of his labours so far, but no further; whilst at the same time he had hopes, which he afterwards accomplished, of advancing westward first as far as Illyria, and then, omitting, or hastily pass-

ing by the Italian cities, where the Gospel had already been preached, to the still further regions of Spain.

τὰ ἄμετρα, properly "un-measured;" but here "beyond the measure fixed for us."

κατὰ τὸ μέτρον τοῦ κανόνος, οὐ ἐμέρισεν ὁ Θεὸς μέτρον. κανὼν is the "rule" by which the limits of the sphere are marked out. In the New Testament the word only occurs in this passage and in Gal. vi. 16., Phil. iii. 16., in both of which texts the expression is the same, στοιχεῖν τῷ κανόνι ("to walk within the prescribed limit"). In the LXX. it occurs in Psalm xix. (xviii.) 4.; Job, xxxviii. 5. for "a measuring line." The construction is, "which rule" (οὐ referring to τοῦ κανόνος) "God appointed us as a measure" (μέτρον). οὐ = ὅν. μέτρον = μέτρον.

ἐφικέσθαι, "to reach." These last words serve to explain the introduction of the name of God as the author of his limits. "God has appointed and enabled me to fulfil my duty." Compare the parallel passage, Rom. xv. 18.: "I will not venture to speak of the things which Christ has not wrought in me."

14. The sense is the same, whatever be the right reading. "We are not extending our boast beyond our limit." For the metaphor "stretching out

εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτούς; ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ), <sup>15</sup> οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσεΐαν, <sup>16</sup> εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγ-

ourselves," as if trying to reach over, compare ἀποκαρδοκία in Rom. viii. 19. If the Received Text (D. G.) οὐ γὰρ ὥς μὴ be correct, then the meaning is, "For we do not extend ourselves beyond our sphere, as would be the case if our sphere did not reach as far as you." If, according to Lachmann (B.), οὐ is omitted, the same sense is still preserved by making it a question: "Do we extend ourselves?" &c.

ἐφικνούμενοι, B. D. F., "coming," is probably right; not ἀφικόμενοι, G., "reaching;" and thus applies not to the actual visit (which would require the past tense), but to the general sphere of the Apostle (which naturally requires the present tense).

ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ. This expresses the actual fact: "Not only does our sphere extend to you, but, as a proof of it, we have come as far as you." The conversion of the Corinthians being here given as the proof of his right to convert them, as in iii. 2.; 1 Cor. ix. 3. ἐφθάσαμεν, as in modern Greek, and as in Matt. xii. 28.; Luke, xi. 20., is simply "we came;" or, at least only with a very

slight tinge of its earlier classical meaning, "to be beforehand;" which is also retained in a few phrases, even in modern Greek, φθάνει, "it is enough;" or, as applied to fruit, "it is ripe." In a sentence so loosely hung together as the present, it is needless and impossible to determine whether the 14th verse or any part of it is parenthetical. At any rate, the words, οὐκ εἰς τὰ ἄμετρα καυχώμενοι, resume the thought expressed by the same words in 13.

15. "In other men's labours" (ἐν ἀλλοτρίοις κόποις . . . ἀλλοτρίῳ κανόνι), may allude to the fact either that the Apostle himself did not interfere with the labours of other preachers of the Gospel (as e. g. in Rome or Palestine), or that his opponents interfered with his labours.

αὐξανομένης, κ. τ. λ. "Not only have we the satisfaction of our labours at Corinth, but in proportion as your faith increases, we hope to advance" (probably he means through their assistance) "to the utmost limits of the rule laid down for us" (κατὰ τὸν κανόνα ἡμῶν), "but still beyond you" (εἰς περισσεΐαν) "to other regions" (i. e. to the western parts of Greece and to Spain), "but



γείσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἔτοιμα καυχήσασθαι. <sup>17</sup> ὁ δὲ καυχώμενος ἐν κυρίῳ καυχάσθω· <sup>18</sup> οὐ γὰρ ὁ ἑαυτὸν συνιστάνων<sup>a</sup>, ἐκεῖνός ἐστιν δόκιμος, ἀλλὰ ὃν ὁ κύριος συνίστησιν.

<sup>a</sup> συνιστῶν.

still not boasting of labours which do not belong to us."

16. τὰ ἔτοιμα, "ready at hand," as in Thuc. i. 20., iv. 61.

The word *καυχήσασθαι*, "to boast," brings him back from the thought of the unlawful intrusion of his adversaries to their empty boasting generally.

"Let him that boasts, boast only of what Christ has done through him; for it is not by commendatory letters from their own party, but by the blessing of Christ upon their labours, that men's worth is really known." Comp. iii. 1, 2.; Rom. xv. 18.; 1 Cor. iv. 1—6.

PARAPHRASE X. 7—18.—“ *But whilst I am thus confident of my power, you regard only outward appearances. Let us see what these outward appearances are, how far my opponents have any exclusive claim to them, or how far they are based on reality. First, they claim a peculiar connexion with Christ. But so do I; yes, and far more, as will be shown by the full exercise of my authority (that authority, be it remembered, which is meant, and which I trust will be used only, for your improvement not for your punishment); and, I will now overcome my scruples and go on to boast, contrary to my usual practice, of the extent of this authority and of my communion with Christ. Only remember, that when I do so, it is not my letters only, as the false teacher asserts, which are to be dreaded; when I come to you, you shall find that my deeds fully correspond. For my boast is not, like theirs, founded on commendatory letters from human authorities, but on the commendation of the Lord Himself; it is founded not, like theirs, on fame borrowed from the labours of others, and on the occupation of spheres into which they had no right to intrude, but on my own labours in my own sphere. As far as Corinth, but no further (though I trust soon through your help to go further),—no further, but thus far, my labours, and therefore my boast, legitimately extend.*”

(b.) *His Boasting excused by his Affection for the Corinthians.*

XI. 1—15.

1<sup>a</sup> Ὁφελον ἀνείχεσθέ<sup>a</sup> μου μικρόν τι<sup>b</sup> ἀφροσύνης. ἀλλὰ καὶ ἀνείχεσθέ μου. 2 ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλω· ἡρμύσάμην γὰρ

<sup>a</sup> ἡνείχεσθε.

<sup>b</sup> add τῆς.

Having advanced so far in his boast, he is tempted to proceed; in continuation of the thought expressed in x. 8.; "Though I should boast somewhat more . . . . I shall not be ashamed." But he is still full of the consciousness of its uncongeniality to him; it seems to belong to a senselessness, to which he here gives the peculiar name of "folly" (ἀφροσύνη), occurring eight times in this connexion, and only three times besides (the substantive never) in the rest of his Epistles (Rom. ii. 20.; 1 Cor. xv. 36.; Eph. v. 17.), where it is applied to the irrational folly, or "nonsense" as we should call it, of Paganism. One excuse, however, he urges for his indulging in it; and that is, his affection for the Corinthian Christians. Those intimate relations which invite and justify a departure from a man's usual gravity of demeanour, existed between him and his converts, and encourage him to proceed.

1. Ὁφελον ἀνείχεσθε. For ὄφελον (B. D<sup>1</sup>.), see 1 Cor. iv. 8. ἀνείχεσθε (D. E. F. G. J.) is the less usual form for ἡνείχεσθε,

see Buttmann, Gr. Gr. ii. 142. τι ἀφροσύνης is probably right, μου being governed by ἀνείχεσθε, and ἀφροσύνης by τι. "Would that you could bear with me in something of my folly." τι ἀφροσύνης is in B. D. E. The two other readings probably sprung from this, τῇ ἀφροσύνῃ (J. K.) from a misreading of τι, both τι and τῇ being pronounced in the same manner, and τῆς ἀφροσύνης (F. G. Vulg.) from an attempt to explain τι.

ἀλλὰ καὶ ἀνείχεσθε may be the indicative, "Nay, you do bear with me;" but the next verse makes it much more natural to suppose the imperative, "Nay, but I entreat you to bear with me." If the indicative be taken, then the connexion must be, "I am sure that you bear with me, for I love you." If the imperative, then the connexion is, "Bear with me, and I desire that you should bear with me, for I love you."

2. ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλω. "I ardently love you with a love that comes from God." By a comparison with Gal. iv. 17., and by the passages where

ὁμᾶς ἐνὶ ἀνδρὶ παρθένον ἀγνὴν παραστήσαι τῷ χριστῷ, <sup>8</sup> φοβοῦμαι δὲ μή πως ὡς ὁ ὄφεις ἐξηπάτησεν Εὐάν<sup>a</sup> ἐν τῇ πανουργίᾳ

<sup>a</sup> Εὐάν ἐξηπάτησεν.

it occurs in the LXX., it would appear that *ζηλος*, *ζηλόω*, if used at all in a good sense, is used exclusively to express "zeal" or "affection," the idea of jealousy not entering into its composition.

ἡρμოსάμην γάρ. The reason for his affection is that he was the means of their conversion. This he expresses by the figure of a marriage to Christ, in which he appears as giving away the bride, possibly suggested by the paternal relation in which he, as distinct from the other teachers, stood to them (1 Cor. iv. 15.); but this notion is not further brought out here, as it would jar with the thought implied throughout, of their complete union with, and subjection to Christ, who here occupies the same place, as "the Lord" with regard to the Jewish people." Compare for this relation of the Apostle to the Church as "the friend of the bridegroom," John, iii. 29.; and for this relation of Christ to the Church, Eph. v. 25.; Rev. xxi. 2.; Matt. xxv. 1.

ἀρμόζω is the word properly used of the father's giving away, ἀρμόζομαι (passive), of the bride, Prov. xix. 14., (middle) of the bridegroom (Herod. v. 32. 47.); but also (Philo, Leg. All. iii. 1099., De Abr. 364. 384.) of others, as here.

For the Jewish bridesman, see Schöttgen, Hor. Heb. and John, iii. 29. Moses was so called by the Rabbis with regard to Israel and the Lord. See Rabbi Sal. ad Exod. xxxiv. 1.

ἐνὶ ἀνδρί, "to one husband, to whom you are to remain faithful." Compare (possibly) 1 Tim. iii. 2., v. 9., "the husband of one wife," "the wife of one husband."

παραστήσαι τῷ χριστῷ is an explanation of the foregoing. In Eph. v. 27. it is used of Christ Himself, as the Bridegroom. But the turn of the phrase in that passage (ἵνα παραστήσῃ αὐτὸς ἑαυτῷ) shows that such an application of the word is unusual, and that Christ is there represented as being at once the Bridegroom and the Bridegroom's friend (παραινύμφιος).

3. φοβοῦμαι δέ. To his affection for them is opposed his fear lest they should be seduced from their faith. The comparison of the serpent is introduced on account of the previous comparison of the bride, which naturally suggests the temptation (not of Adam, but) of Eve. The word ἐξηπάτησεν is taken from Gen. iii. 13. (LXX.) ὁ δὲ ὄφεις ἡπάτησέ με. ἐν τῇ πανουργίᾳ is, according to the darker view from which the subject is here approached,

γία αὐτοῦ, φθαρή<sup>a</sup> τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος καὶ<sup>b</sup> τῆς ἀγνότητος<sup>c</sup> τῆς εἰς τὸν χριστόν. <sup>4</sup> εἰ μὲν γὰρ ὁ ἐρχόμενος

<sup>a</sup> οὕτω φθαρή.

<sup>b</sup> om. καί.

<sup>c</sup> om. τῆς ἀγνότητος.

substituted for the word in Gen. iii. 1., *φρονιμώτατος*, so as thus by a curious, though probably accidental, contrast to give for the same quality the two names which Aristotle (Eth. vi. 13.) gives for the two opposite habits of mind; *πανουργία* and *φρόνησις*.

The Serpent (as the well known instrument of Satan (see Wisd. ii. 23. the first mention of the devil in this connexion), Rev. xii. 9., xx. 2. (ὁ ὄφις ὁ ἀρχαῖος, ὁ καλοῦμενος διάβολος καὶ ὁ σατανᾶς) is introduced as the likeness of those false teachers whom Satan now employed for his instruments, as then the Serpent: see verse 14.

ἀπὸ τῆς ἀπλότητος, τῆς εἰς τὸν χριστόν. "From your single-minded *loyalty towards Christ* (as your master and spouse)." Such is the meaning required by the phrase *εἰς τὸν χρ.*, and justified by the use of the word in 1 Macc. ii. 37—60., where it is used of "loyalty to God."

καὶ τῆς ἀγνότητος is more or less supported by B. D<sup>1</sup>. E. F. G. B. reads *ἀγιοτήτος*

4. εἰ μὲν γὰρ . . . καλῶς ἐνέχεσθε. This is the reason for his fear, viz., that they were willing to endure the false preaching of his opponents, whilst they were not willing to listen to him. This is implied by μέν, and is more fully set

forth when the subject is distinctly resumed in verse 19.

ὁ ἐρχόμενος. "He that cometh:" not necessarily alluding to a single individual; though, combined with the number of similar expressions, x. 7.—10.; xi. 20., it would seem to indicate one leading mover. Compare for the same ambiguity, Gal. v. 10.: ὁ ταράσσων ὑμᾶς . . . ὅστις ἐν ᾧ.

εἰ (as compared with verse 20., where it is used in the same construction with *ἀνέχεσθε*) is equivalent (not to "supposing that," but) to "although;" and thus the whole sentence will be, "Although, on the one hand, the false teachers teach a wholly different Christianity from my own (which, therefore, you ought wholly to reject), yet instead of rejecting it, you endure it." The whole passage must be compared with Gal. i. 6. 7. 8.: "I marvel that you are so soon removed from him that called you into the Grace of Christ, unto another Gospel, which is not another, but there be some that trouble you and would preach the Gospel of Christ. But though we or an angel from heaven preach any other Gospel unto you than that which we have preached, let him be accursed."

In both passages there is the same implied assertion of the utter contradiction between the

ἄλλον Ἰησοῦν κηρύσσει· ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε; καλῶς ἀνέχεσθε.<sup>a</sup> <sup>b</sup> λογίζομαι δὲ<sup>c</sup> μηδὲν ὑστερηκέναι τῶν ὑπερλίαν<sup>d</sup> ἀποστόλων. <sup>e</sup> εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ

<sup>a</sup> ἡνείχεσθε.

<sup>b</sup> γάρ.

<sup>c</sup> ὅπερ λαν.

system of the Judaizers, and that which he taught himself, confirmed by other passages in the Epistle to the Galatians (as v. 2—7.). In both it would appear that, in spite of this contradiction, the phrases used by the false teachers were the same as his own. Their preaching, as well as his, was a “Gospel” (εὐαγγέλιον); which agrees with the fact that the name εὐαγγέλιον, as applied to the narratives of our Lord’s life, is equally used as the designation of the apocryphal and of the canonical Gospels. (Compare 1 Cor. xv. 1.) And to this resemblance, the passage before us adds that “Jesus” was the subject of their teaching as well as his; which also agrees with the indications in v. 16., x. 7. of their peculiar reliance on their outward connexion with Christ. It also seems that they as well as he professed that “the Spirit” in some form, visibly followed their teaching.

ἄλλον Ἰησοῦν implies that they taught, not another Messiah (which would have been expressed by ἄλλον χριστόν), but another representation of the historical Jesus.

πνεῦμα ἕτερον. For this variation from ἄλλον, compare ἕτερον εὐαγγέλιον ὃ οὐκ ἔστιν ἄλλο, Gal. i. 6.

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καλῶς ἀνέχεσθε. “You are fine endurers of them.” καλῶς is ironical, like “præclarè” in Latin and “finely” in English (compare καλῶς ἀθέτετε, in Mark, vii. 9.). The sense is the same as ἡδέως ἀνέχεσθε, in verse 19. The imperf. ἡνείχεσθε or ἀνείχεσθε is introduced, in D. E. F. G. J. K. instead of ἀνέχεσθε (in B.), apparently in order to lighten the reproof.

5. The connexion is, “You endure them gladly. *Why do you not endure me?*” It is difficult to decide between δὲ B. and γὰρ D. E. F. G. J. K. The sense is the same in both. The reading δὲ probably arose from a wish to find an antithesis to μέν, in verse 4. Compare a similar confusion of readings between γὰρ and δέ (if γὰρ is right, a similar ellipse) in xii. 1. It may be observed that the words form (undesignedly no doubt) an Iambic. λογίζομαι δὲ μηδὲν ὑστερηκέναι.

μηδὲν is not strictly accurate, according to the rules of classical Greek, but is used rather than οὐδέν, to express “in no conceivable respect;” whereas, οὐδέν would be simply “in no respect.”

τῶν ὑπερλίαν ἀποστόλων. “The very greatest Apostles,” “those who are ever so much of Apostles.” This is a

7 ἡ ἀμαρτίαν ἐποίησά, ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε,

mixed expression suggested, not by the false rulers alone, nor by the Jewish Apostles alone, but by both together. He would hardly have used so bitter an expression as *ὑπερλίαν* of the real Apostles, nor would the expression *ιδιώτης τῷ λόγῳ* ("rude in speech") be used of himself in verse 6., in contradiction to the Jewish Apostles, who were at least as "rude in speech" (see Acts, iv. 13.) as himself; and he also distinctly calls the false teachers *ψευδαπόστολοι*, "false Apostles," in verse 13. Yet, on the other hand, he would hardly have used so strong an expression, unless the Corinthians had instituted disparaging comparisons between him and the other Apostles. That such was the case at Corinth, is implied by the fact that there was a party of "Cephas" (1 Cor. i. 10.), and by the alleged contrast between Paul on the one hand, and Cephas with the brethren of the Lord on the other hand (1 Cor. ix. 4.). That the Apostle truly felt his independence, if not his superiority to them, appears from 1 Cor. xv. 10.; Gal. ii. 6—9., where the same sentiment is expressed, only with much greater mildness, "I laboured more abundantly than they all." "Of those who seemed to be somewhat (*i. e.*, James, Cephas, and John who appeared to be pillars), whatsoever they were, it maketh

no matter to me; God accepteth no man's person, for they who seemed to be somewhat in conference added nothing to me." For the exaggerated estimate which the Jewish section of the early Church formed of Peter and James in particular, see the extracts from the Clementines given in the Introduction to this Epistle.

The compound *ὑπερλίαν* occurs in Eustathius, Od. A' pp. 27. 35. ἔστι γάρ ποτε καὶ τῷ λίαν κατὰ τὴν τραγωδίαν χρᾶσθαι καλῶς καθ' ὃ σημαίνονμενον λέγομέν τινα ὑπερλίαν σόφον. So, *ὑπεράγαν*, 2 Macc. x. 34. Compounds of *ὑπέρ* are common in St. Paul. *ὑπεράνω*, Eph. iv. 10.; *ὑπέρακμος* (found only there), 1 Cor. vii. 36.; *ὑπερανυξάνω*, 2 Thess. i. 3.; *ὑπερεκπερισσοῦ*, Eph. iii. 20.; 1 Thess. iii. 10., v. 13.; *ὑπερεκτείνω*, 2 Cor. x. 14.; *ὑπερνικάω*, Romans, viii. 37.; *ὑπερπερισσεύω*, Rom. v. 20., 2 Cor. vii. 4.; *ὑπερπλεονάζω*, 1 Timothy, i. 14.; *ὑπερυψόω*, Phil. ii. 9.

6. He proceeds to justify his boast of equality to these "ultra-Apostles." "Granting that I am inferior in the arts of rhetoric, yet I have revelations of a higher than human wisdom, and my whole conduct is perfectly open and straightforward for you to see." *ιδιώτης τῷ λόγῳ* is not what we should call "deficient in eloquence," both because his Epistles show that he possessed it in a very

τῇ γνώσει, ἀλλ' ἐν παντὶ φανερώσαντες\* ἐν πᾶσιν εἰς ὑμᾶς.

\* φανερωθέντες.

high degree, and the story in Acts, xiv. 12., where he is compared by the Lystreans to Mercury, as being the chief speaker, implies that he was not backward in utterance. But he means to express by it that he was unskilled in the arts of rhetorical display, on which the Greeks laid so much stress, and in which the extreme rudeness of his written style shows that he was deficient; the opposite in this respect, to Apollos, who was a "ready man" (*ἀνὴρ λόγιος*), Acts, xviii. 24. For the fact with regard to Paul compare 1 Cor. ii. 1—4., "not with excellency of speech," "not with enticing words of man's wisdom." For the word see Acts, iy. 13.; 1 Cor. xiv. 16. On this subject a curious diversity is pointed out by Estius, between Jerome and Augustine; the former taking the words in their literal sense, as expressing the deficiency of St. Paul; the latter maintaining that it is a mere concession for the moment, to the argument of his adversaries.

The two points on which he lays stress in proof of his Apostleship are: (1.) His "knowledge," *i. e.* (as in 1 Cor. i. 5., xii. 8.) of Divine revelations, and of spiritual truths. —Comp. 1 Cor. ii. 5. Of this he would probably have spoken at length immediately, but that he was interrupted by a digression which arises out of his second proof;

namely, (2.) His conscientious and sincere dealings with the Corinthians. Compare ii. 17., iii. 3., v. 11., where the same word, *φανερωσθαι*, is used. *ἐν παντί*, "in every point;" *ἐν πᾶσιν*, "in all circumstances," or "before all," see Phil. iv. 12.

The use of this last word *φανερώσαντες*, expressing, as it does, his openness and frankness, at once suggests to him one of the charges brought against him by his opponents. This as it bore directly on the subject of his affection for the Corinthians, at the moment uppermost in his thoughts, he now proceeds to answer, without pursuing his "boast."

This charge was that he took no money from the Corinthian Church, but supported himself by his own labours (see Acts, xviii. 3.; and the notes on 1 Cor. ix. 1—5.). From this three conclusions were drawn: One was against his authority, that it was impossible to conceive how a real Apostle could thus abstain from claiming his undoubted right; the other two were against his character, that it indicated his want of confidence in the Corinthian Church, and that whilst he thus made a pretension to disinterestedness, he was really making a gain under cover of the contribution professed to be collected through Titus for the poor in Judæa. It is the two first of



ὅτι δωρεὰν τὸ τοῦ Θεοῦ εὐαγγέλιον εὐηγγελισάμεν ὑμῖν; <sup>8</sup> ἄλ-

these conclusions that he chiefly attacks in this passage (as in 1 Cor. ix. 1.); but the third (which he expressly notices further on xii. 15—18.) must be borne in mind also, as accounting for the rapid transition in the passage, and for the earnestness with which he repels the charge generally. The connexion therefore is: "I was shown clearly to be an Apostle amongst you; or do you doubt my authority and my love for you, because I preached the Gospel without remuneration? Surely not: it was out of my especial love and care for you that I made an exception in your favour; and that whilst I received support from others, I never exacted any from you."

7. ἐμάντων ταπεινῶν. "Abasing myself" by working at the trade of a tentmaker. Compare Phil. iv. 10—12., where the same word occurs in a similar connexion. "I rejoiced in the Lord . . . that your care for me revived . . . not as though I lacked anything (καθ' ὑστέρησιν, as here in verse 8.), for I have learned, in whatever state I am, therein to be independent (αὐτάρκης). I know how to be abased (ταπεινοῦσθαι), I know also how to abound (περισσεύειν) in every thing and in all persons (ἐν παντὶ καὶ ἐν πᾶσι as here in verse 6.). I have been instructed both to be full and to be hungry."

ἵνα ὑμεῖς ὑψωθῇτε. "That you

may be exalted." The word is used for the sake of the antithesis to ταπεινῶν, as in the almost proverbial expressions in Matt. xxiii. 12.; Luke xiv. 11., xviii. 14.: πᾶς ὁ ὑψῶν ἑαυτόν, ταπεινωθήσεται· καὶ ὁ ταπεινῶν ἑαυτόν, ὑψωθήσεται, and still more appropriately in James, iv. 10. See 1 Peter, v. 6.: ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ Θεοῦ ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ. For the contrast between *his* earthly abasement and *their* spiritual exaltation, compare 1 Cor. ix. 11.: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" the words *sow* and *reap* being there (and in reference to a similar subject) used in different senses, as "abased" and "exalted," are here. It is unnecessary to define more especially the exaltation which his abasement would confer on the Corinthians; probably it lay in the keener sense of their Christian privileges, of which they would be made conscious by feeling themselves the object of his especial attention. Compare for the general sentiment of their elevation above himself, 1 Cor. iv. 8.: "Now are ye full," &c.

τὸ εὐαγγέλιον εὐηγγελισάμεν. Here, as in 1 Cor. ix. 12—18., and more exactly 1 Thess. ii. 9., he uses these expressions in special connexion with the question of his preaching Christianity without remuneration.

λας ἐκκλησίας ἐσύλησα λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν δια-

8. ἄλλας ἐκκλησίας ἐσύλησα, κ. τ. λ. In answer to the charge that his conduct in this respect indicated want of affection, instead of directly vindicating himself, he merely restates the fact, as if to say, "Judge for yourselves; is it possible that this can be from coldness?" In this passage he lays stress not, as elsewhere, on the fact that he supported himself (though that is probably alluded to in the expressions, *ταπεινῶν* in verse 7. and *ἐν παντὶ ἀβαρῇ ἑμαυτὸν ὑμῶν ἐτήρησα* in verse 9.), but on the fact that he received support from the surrounding Churches, making the Church of Corinth an exception. This variation from the language of 1 Cor. ix. 1—27.; Acts, xx. 34. 35.; 1 Thess. ii. 9., is probably to be accounted for by his unwillingness to press upon their notice a topic so offensive, as was the mention of his labouring with his own hands. The assertion of his receiving support from other Churches, must refer chiefly to the Churches of Macedonia; a fact which is, perhaps, confirmed by the emphatic description in Acts, xviii. 3. of his working for himself at Corinth, as if it was the first well known instance of it on that journey. From Phil. iv. 15. 16. it will appear, also, that this expression particularly refers to the Church of Philippi. "Ye Philippians know also,

that in the beginning of the Gospel (*i.e.* on his first European journey, in Acts, xvi. xvii.), when I departed from Macedonia, no Church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity." And this is further confirmed by the statement in 1 Thess. ii. 9., that he did there at least occasionally "labour night and day, because he would not be chargeable to any of them."

From these facts, compared with the whole statement in these verses (8. 9.), it would appear, that at Philippi, and probably in the Churches generally in that part of the province, on the eastern side of the Strymon, known by the name of Macedonia Secunda (compare the expression *Μακεδονία*, as used in Phil. iv. 15. and Acts, xvi. 12.), he received support, according to the character of munificence, for which he commends them so highly in viii. 2. On crossing the Strymon, he was unwilling (for whatever reason) to burden the Thessalonians; and there, accordingly, was supported partly by two contributions sent after him from Philippi, partly by his own labours (1 Thess. ii. 9.; Phil. iv. 16.); and again, in like manner, when he had advanced on his journey as far as Corinth (*παρὼν πρὸς*

κονίαν, καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς οὐ κατενάρκησα

ὑμᾶς), he there pursued the same course; the contributions from Macedonia being brought by "the brethren" who followed him from thence (verse 9.), probably Silas and Timothy, whom he had left at Berea (Acts, xvii. 14.), and who rejoined him at Corinth (Acts, xviii. 5.). In subsequent periods of his life we still find traces of the same conduct. At Ephesus (Acts, xx. 34. 35.) he worked with his own hands. At Rome, he still received support from Philippi (Phil. iv. 12—16.). Whatever peculiarity, then, there might be in the case of Corinth (and it is implied in this passage that there was some peculiarity), must probably have consisted in the importance attached by the Apostle to the Church of Corinth, and his consequent anxiety to do nothing which could in any degree hurt his influence with them, and to do all that he could to show his real superiority to the false teachers. They rested their chief claims on the fact that they did receive support; and thus the self-maintenance, which elsewhere might be the result of accident, was here a matter of principle with him.

• ἄλλας, *i. e.* "others," as opposed to the emphatic ὑμῶν, "for your service." ἐσύλησιν, *i. e.*, "I took from them more than their due; not merely

enough for my support whilst I was with them, but enough for my support after I left them and came to you." ὀψώνιον, "pay, as of a soldier." Comp. Luke, iii. 14.; 1 Cor. ix. 7. (so used, because the soldier's pay was originally paid in what the Greeks called ὀψώνιον, grain, meat, &c. Caesar, B. G. i. 23. 1.; Polyb. vi. 39. 12.). διακονίαν, properly "help in poverty or distress," as where it is used in viii. 4., ix. 1. 13.; Rom. xv. 26. 31., for the contribution to help the Jewish Christians. And in this sense it might possibly be used here. "I took from other Churches, in order to help your poor." But, as there is no other indication of any such purpose, it is better to take it in a more general sense,—“to help you by relieving you from the necessity of supporting me.” παρὼν πρὸς ὑμᾶς; *i. e.* in Acts xviii. 1. ὑστερηθεὶς, "finding myself in want." So Phil. iv. 12.

κατενάρκησα, Hesychius, ἐβάρυννα, "press upon you like a dead weight or torpedo," from νάρκη, a torpedo. ναρκάω is used in Gen. xxxii. 32.; Job, xxxiii. 19. (LXX.), but καταναρκάω in no other Greek passage but this and xii. 14. Jerome (Algas. 2. 10.) thinks that it is a Cilicianism like ἡμέρα in 1 Cor. iv. 3. "Multa sunt verba, quibus juxta morem nobis et provinciae suae fa-

οὐθενός<sup>a</sup> <sup>9</sup>(τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας), καὶ ἐν παντὶ ἀβαρῇ ἑμαυτὸν ὑμῖν<sup>b</sup> ἐτήρησα καὶ τηρήσω. <sup>10</sup>ἔστιν ἀλήθεια χριστοῦ ἐν ἐμοί, ὅτι ἡ καύχησις αὕτη οὐ φραγῆσεται εἰς ἐμὲ ἐν τοῖς κλίμασιν τῆς Ἀχαΐας. <sup>11</sup>διὰ τί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν. <sup>12</sup>ὁ

<sup>a</sup> οὐδενός.

<sup>b</sup> ὑμῖν ἑμαυτόν.

miliariis Apostolus utitur; e quibus, exempli gratiā, pauca ponenda sunt: οὐ κατενάρκησα ὑμῶν, i. e. non gravavi vos. *Quibus et aliis multis verbis usque hodie utuntur Cilices.*"

γὰρ is the reason for οὐ κατενάρκησα. προσανεπλήρωσαν, "added to my means, and so filled up." οἱ ἀδελφοί, see Phil. iv. 15.; Acts, xviii. 5.

ἀβαρῇ occurs nowhere else in the New Testament.

10. He now proceeds to protest his resolution of continuing this practice; giving as his reason the necessity of distinguishing himself from the false teachers.

ἔστιν ἀλήθεια χριστοῦ ἐν ἐμοί, ὅτι, κ. τ. λ. Not exactly an oath, but "the truth, or truthfulness of Christ is in me; and in virtue of that truth I declare." So Rom. ix. 1. For the same thought that he must act up to the standard of truth which he preached, compare i. 18. ἡ καύχησις . . . φραγῆσεται, κ. τ. λ. φράσσω is properly to "fence" or "wall round," as in Prov. xxi. 13., xxv. 27.; Ezek. xl. 16.; Job, xxxviii. 8.; Cant. vii. 3.; Dan. viii. 26.; but in the New Testament (as in 2 Macc. xiv. 36.; Dan. vi. 22.)

it is only used for "closing the mouth," στόμα always following or preceding it (see Rom. iii. 19.; Heb. xi. 33.), except here, where, however, the sense is the same, ἡ καύχησις being in part personified (compare 1 Cor. ix. 15., xv. 31.). The meaning will then be, "My boast shall not have her mouth closed towards me, to prevent her from speaking in my favour;" the whole being a condensed expression for τὸ στόμα μου οὐ φραγῆσεται, ὥστε μὴ κανχᾶσθαι ἐν τούτῳ ὑπὲρ ἐμοῦ.

ἐν τοῖς κλίμασιν τῆς Ἀχαΐας. "The regions," used with regard to the supposed divisions of the heavens, verging towards the poles. (Comp. Gal. i. 21.; Rom. xv. 23.) "Achaia," the Roman province so called, including the whole of Greece south of Thessaly.

11. ὁ Θεὸς οἶδεν. "God knows [that it is not so]," or "[that I love you]."

12. ὁ δὲ ποιῶ, κ. τ. λ. "It is not from want of love that I do, and shall continue to do this; it is in order that I may cut away their ground (τὴν ἀφορμὴν, see v. 12.) from those who are anxious (θελόντων) for a ground to be on the same level

δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκύψω τὴν ἀφορμὴν τῶν θελούντων ἀφορμὴν ἵνα ἐν ᾧ καυχῶνται εὐρεθῶσιν καθὼς καὶ ἡμεῖς.

with us in the matter of their boasting," the second ἵνα being thus not in opposition with the first ἵνα, but introducing a subordinate clause which is to explain the second ἀφορμὴν. The meaning will then be, "My object in refusing to take a maintenance from you is to cut away from under the feet of my opponents the ground on which they take their stand, viz. the ground of representing themselves to be on the same level of apostolical authority with me, in the matter of receiving a maintenance." The whole sense is obscured by the fact that the charge brought against Paul by his opponents was double, and, to a certain extent, contradictory. On the one hand, is clear from 1 Cor. ix. 1—27. and from this Chapter (verses 13. 20.) that the false teachers, not only received support from the Corinthians, but prided themselves upon it, as a mark of their Apostolical privileges. This, therefore, was the matter "in which they boasted" (ἐν ᾧ καυχῶνται), and it was because he did not take this support that they insinuated doubts of Paul's Apostleship: But, on the other hand, it was obvious that, whilst Paul's conduct naturally gave him a claim to be considered self-denying and disinterested,

their conduct was liable to the suspicion of mercenary motives; and for this reason it was their object, by repeated attacks on the want of Apostolical authority shown in Paul's self-maintenance, to drive him into receiving support, and so to remove the difference between him and themselves, which, in spite of their attacks, left him in a more favourable light than themselves. Hence a cross-purpose runs through all their attack, and hence the cross-lights (so to speak) of his description of it. τὴν ἀφορμὴν is "their ground" (not "against me," which would require εἰς ἐμέ, or the like, but) "for themselves," as in v. 12. ἐν ᾧ καυχῶνται is probably introduced by the Apostle, to exhibit the contradiction and confusion of their charges, and would be more simply expressed by some phrase merely stating the fact, as ἐν τῷ τρέφεσθαι ὑφ' ὑμῶν. εὐρεθῶσιν καθὼς καὶ ἡμεῖς might be with equal, and perhaps greater, appropriateness have been expressed, εὐρεθῶμεν καθὼς καὶ αὐτοί. But as the intention of the clause was to express, not his wish, but theirs, the opponents naturally became the subject of the sentence; and it is equivalent to saying, "That we may be on

<sup>13</sup> οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους χριστοῦ. <sup>14</sup> καὶ οὐ θαῦμα<sup>a</sup>. αὐτὸς γὰρ ὁ σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός.

<sup>a</sup> θαυμαστόν.

a perfect equality in regard to our claims to Apostleship." For a similar confusion of expression compare Gal. iv. 12., γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ ὡς ὑμεῖς, and to a certain degree, 2 Cor. viii. 13. The subjunctive εὐρεθῶσι for εὐρέθοιεν is the natural result of the present tense, emphatically ascribed to their proceedings both in θελόντων and κανχῶνται.

This interpretation seems, on the whole, the most probable. The others shall be given shortly.

(1.) Taking the second ἵνα as in apposition with the first:

(a.) "I will do this, that my opponents may be reduced to the same level as myself, and receive no money from you."

(b.) "I will do this, that in the disinterestedness of which my opponents boast, I may be found like them."

(2.) Taking ἵνα as subordinate to ἀφορμήν:

(a.) "They wish for an opportunity to be found, in the matter of disinterestedness of which they boast, on the same level as myself, viz. that I should have no more grounds than they have of showing my disinterestedness."

(b.) "They wish for an opportunity to be found on the same level as myself (in the

matter of receiving pay), which equality is that on which they pride themselves."

Of these the second class is better than the first class; but they all fail, because the ground for boasting, which they ascribe to the opponents, is one which the opponents did not claim.

He now gives the reason of his anxiety to mark the difference between himself and his opponents. "I do this, because such men as I have been describing are *false apostles*," ψευδαπόστολοι, "sham apostles, pretended apostles;" like ψευδόχριστοι, Matthew, xxiv. 24.; ψευδοπροφήταις, Matthew, vii. 15., xxiv. 11. 24.: so called here, because they either gave themselves out to be Apostles, or rested on the authority of the older Apostle (see on ver. 5.). "*Crafty artisans*" (ἐργάται δόλιοι) seems to be (not "unfaithful labourers in the Lord's vineyard," but) "workmen labouring for their own gain," as Acts, xix. 25.; and with the sense of selfish gain implied in δόλιος, as ἐργασία in Acts, xvi. 16. 19., deepened by the meaning of "craft." For the whole expression alluding to the gain which these teachers made from their disciples; compare ii. 17., xi. 20. "Transforming themselves into

15 οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται  
ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα  
αὐτῶν.

Apostles of Christ," possibly with an allusion to the party "of Christ" (see on x. 7.). He assumes, as, in verse 3., that they are instruments of Satan. This, and xii. 7.; 1 Cor. v. 5.; and 1 Tim. i. 20., are the only places in St. Paul's writings where the word "Satan" occurs. In the later Epistles the Greek version *διάβολος* is found, but not in the Epistles to the Romans, Galatians, Corinthians, or Thessalonians. The Hebrew form may possibly be used here, in express reference to the Rabbinical learning, in which is to be found the notion of the evil spirit transforming himself into a good angel; viz. (for this is the only instance adduced by Eismenger, *Entd. Judenthum*, i. p. 845.) in the case of the angel who wrestled with Jacob (Gen. xxxii. 24.), and who is thus represented by the Rabbis. But it is much more likely that here, as in xii. 7., he uses the

word in reference to the earliest use of it in the Old Testament, in Job, i. ii.; and that he refers particularly to the transformation (which is there implied, though not expressed) of Satan into the form of one of the angels who appear in the presence of God (Job, i. 6.); οἱ ἄγγελοι being used there in the LXX. as in 2 Pet. ii. 4. for "the sons of God." *ἄγγελον φωτός* is in allusion to the light in which God and the angels live; comp. Acts, xii. 7.

15. οὐ μέγα. See 1 Cor. ix. 11.

ὡς διάκονοι, *i. e.* "change and become like instruments of righteousness." Compare Rom. ix. 29., ὡς Γόμορρα ἀν' ὁμοιωθῆμεν. *δικαιοσύνης*, "righteousness" or "holiness," as in Rom. vi. 13.

ὧν τὸ τέλος; "whose final fate." So Rom. vi. 21.; Phil. iii. 19.; and for the construction, Rom. iii. 8.

PARAPHRASE XI. 1—15.—“*Let me, then, continue my boast.*

*It is a weakness to sing one's own praises; yet let me conjure you to bear with it for a moment. It is a weakness which arises from my affection for you, that affection which the bridegroom's friend feels for the bride whom he has given to the bridegroom. But I am haunted by the fear lest the story of the Fall should in your case be enacted over again; lest your affections should be estranged from your heavenly spouse by the tempter, who comes now in the shape of an Apostolic teacher, as of old in the shape of the serpent. For I see that, notwithstanding the new Jesus, and the new Spirit, and the new Gospel of your new teachers, you bear with them; yes, well and easily with them, and why not with me? However far they may push their Apostolic pretensions, they are not superior to me; they may be superior to me in rhetoric, but assuredly not in divine intuitions, nor in the signs of an Apostle which were so openly and without reserve shown by me amongst you. Is it possible that you doubt this? or do you doubt my love for you, because I debased myself for your exaltation, and refused to receive support from you, in declaring the glad yet awful message of Divine favour? True it is, I did so; the fact I cannot deny. Before I came to you, I took more than their due from the Macedonian Churches, to relieve you; and after I came to you, I still continued, when I was in want, to receive support from them, and to maintain myself, without applying to you. This is the fact, and I am proud to avow it; this boast, at any rate, shall speak out boldly under the sky of Achaia, and shall not be taken from me. And*



*why? not certainly from any want of affection, but from my determination to cut away from under the feet of my opponents the ground which they so much wish to establish, namely, that in the matter of receiving support from you they and I are on the same level. Well may I desire to make clear this difference between them and myself; for they are Apostles only in appearance, they are interested self-seekers; they appear to be Apostles of Christ, only by a concealment of their own true nature. And that they should be able to effect this concealment is no wonder; their master, the great adversary of whom we read in the old dispensation under the name of Satan, does the same. He conceals his dark deeds under the guise of an angel clothed in light; and as he is, so are his instruments; and as their deeds are, so will be their end."*

(c.) *His Boasting excused not by his Power, but by his Weakness.*

XI. 16—XII. 10.

<sup>16</sup> Πάλιν λέγω. μή τις με δόξῃ ἄφρονα εἶναι· εἰ δὲ μή γε, κὰν ὡς ἄφρονα δέξασθέ με, ἵνα κὰγὼ μικρόν τι<sup>a</sup> καυχῆσμαι.

<sup>a</sup> κὰγὼ after τι.

Three times he has attempted to begin his "boast," first, in x. 8., when he is interrupted by the recollection of the hollowness of the boast of his opponents, and compelled to assert the reality of the grounds of his own; again, in xi. 1., when he is checked by the recollection of the difficulty of pressing it on readers so perverted as the Corinthians were by the influence of their false teachers; again in xi. 6., when he is led aside to answer the charge arising out of his refusal of support. Now, once more he returns to the point, and now for the first time carries it through. He is still oppressed by the consciousness of the seeming senselessness of such self-praise; but he defends himself on two grounds: first, that he is driven to it by the pretensions of his opponents; secondly, that he is speaking, not of his higher gifts, of which he might reasonably be proud, but of those very points in his conduct and

character which have given occasion to his opponents to charge him with "weakness." "His bodily presence is weak" (ἀσθενής, x. 10). What precisely was the idea which they and he meant to convey by the word, is difficult to determine; but it would seem to indicate that mixture of physical and mental infirmity which we connect with the notion of nervousness and depression, resulting either from a keen susceptibility of temperament, or from over-exhaustion of body and mind. Thus he says, in 1 Cor. ii. 3., that he had arrived at Corinth "in weakness (ἐν ἀσθενείᾳ), and in fear and trembling;" and such is the sense borne by it through the whole of this Section, of which it is the keynote, and in which it occurs no less than six times.

Fortified with these two thoughts, of which the first soon loses itself in the second, he begins his "boast" by again expressing his sense of its inappropriateness to his

17 ὁ λαλῶ, οὐ κατὰ κύριον λαλῶ<sup>a</sup>, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν

<sup>a</sup> οὐ λαλῶ κατὰ κύριον.

character and position; but at the same time, of its necessity under the circumstances.

16. Πάλιν λέγω, "I return to what I said before;" i. e. either the general subject of his boasting, as in x. 8., xi. 1. 6.; or his folly, as in xi. 1. In what follows, the stress is, not on the first words of the sentence (μή τις με... εἶναι), but on the last (εἰ δὲ μή γε... καυχῆσθαι); i. e. "I had rather that you should not think me foolish; but what I care most for is, that whether you think me foolish or not, you would bear with what I have to say in my own defence." εἰ δὲ μή γε is, "but if any one does think me foolish." For this force of εἰ δὲ μή, in which the meaning of the particular words is lost in the general meaning of "otherwise," comp. Matt. vi. 1. 2.: προσέχετε τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν... εἰ δὲ μή γε ("but if you do"), μισθόν, κ.τ.λ. Matt. ix. 17.: οὐδὲ βάλλουσιν οἶνον... εἰ δὲ μή γε ("but if they do"), ῥίγγινται. Luke, v. 36.: οὐδεὶς ἐπίβλημα ἐπιβάλλει· εἰ δὲ μή γε (in Mark, ii. 21. it is εἰ δὲ μή) ("but if he does"), σχίζει. After an affirmation εἰ δὲ μή γε denies, but after a negation, as in this instance, it affirms.

κἂν, "even if you receive me as a fool;" elliptically for καὶ ἐὰν δεξιῇσθε, as κἂν τοῦ κρασπέδου, Mark, vi. 56.; κἂν

ἡ σκία, Acts, v. 15.; δέξασθε, i. e. bear with me (like ἀνέχεσθε, in xi. 1.). ὡς ἄφρονα is taken, as it were, twice over in the sentence, once with κἂν, "even if you do receive me as a fool, yet as a fool receive me."

μικρόν τι, "a little bit," as we should say: ironically as against his opponents, in contrast with whom, he says, καὶ γὰρ, "That I as well as they may boast." So verse 18. and 1 Cor. vii. 40. For τι compare τι ἀφροσύνης, in xi. 1.

17. He had said, "Bear with me as a fool." He now proceeds to enlarge upon this: "For what I am now speaking, I speak not as Christ would have me speak, but in the person of a fool, and in this matter of their boasting." ὁ λαλῶ is "my language," "my general strain," in distinction from ὃ φημι or λέγω, "my words." The expression is, perhaps, curious as applied to writing, instead of γράφω, and may serve to indicate that this portion of the Epistle as well as the rest was dictated, οὐ κατὰ κύριον, i. e. "not in the humility which Christ would inculcate, and which His spirit would breathe." The expression is remarkable, as containing a condemnation, as it were, of his own language by the Apostle himself. For the distinction thus drawn between

ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. <sup>18</sup> ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν σάρκα, καὶ γὰρ καυχῆσομαι. <sup>19</sup> ἡδὲως γὰρ

his higher and his lower utterances, see 1 Cor. vii. 10. 25. *ὡς ἐν ἀφροσύνῃ* refers to *ὡς ἀφρονα* in verse 16.

*ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως.* This refers to the boasting, not of himself, but of his opponents, or at least, of himself and of his opponents conjointly (as appears from the next words), and is evidently intended to limit the justification of his boasting to this particular occasion. But it is very difficult to determine whether *ὑποστάσει* means "confidence" or "matter." In behalf of the former, is the more usual sense of the word in the New Testament (Heb. iii. 14., xi. 1.); and compare Polyb. vi. 55: 2., *ὑποστάσις καὶ τολμά* (as in verse 21.). In which case it would be "in this vehemence of boasting." In behalf of the latter, is the occasional use of it in this sense, as in Heb. i. 3., the likeness to *ἐν τούτῳ τῷ μέρει*, iii. 10., ix. 3., and the greater fitness for the context. The same doubt has already occurred in ix. 4.

<sup>18</sup> πολλοί. This mention of the numbers of the false teachers agrees with *οἱ πολλοί*, in ii. 17.

*κατὰ τὴν σάρκα* may be either: (1.) "By reason of their earthly privileges," as of their connexion with Christ (x. 7.), their Hebrew descent (xi. 22.),

their powers of speech (xi. 6.), in which case compare v. 16.; Phil. iii. 4.; or, (2.) "According to worldly motives," in opposition to *κατὰ κύριον*, in verse 17., in which case compare x. 3. It is probably a mixture of both meanings: if the first exclusively were intended, it would naturally be not *κατὰ τὴν σάρκα*, but (as in Phil. iii. 4.) *ἐν σάρκι*. In whichever way it may be taken, it is best to understand *κατὰ τὴν σάρκα* again after *καυχῆσομαι* (as in v. 16. after *οἶδαμεν*), although the Apostle probably omitted to repeat it, with the purpose of not making his representation of his own boast needlessly offensive. For the general argument compare Phil. iii. 4. 5.: "I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel," &c.

<sup>19</sup> The connexion is: "Bear with my boasting, now that I come before you as a fool; for you are only too glad to listen to these fools among whom I now enroll myself." *τῶν ἀφρόνων*, though it refers especially (as appears from verse 20.) to the false teachers, yet is in itself general "the class of fools of which I just now spoke." *φρόνιμοι ὄντες* refers to the reputation for sagacity, on

ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι ὄντες. <sup>20</sup> ἀνέχεσθε γάρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις

which the Corinthians prided themselves: Compare 1 Cor. x. 15., *ὡς φρόνιμοις λέγω*. 1 Cor. iv. 10., *φρόνιμοι ἐν χριστῷ*. In this passage it may be either (1.) "although wise" "wise as you think yourselves to be;" or, with a profounder irony, (2.) "you bear with them, because it is the character of wise men to bear with fools."

The instance given of their endurance of fools, is that they endured the insolence and despotic claims of the false teachers. That this was the character of the Judaizing party generally may be inferred by implication from i. 24., iv. 5., and Gal. ii. 4., and is confirmed by the representation of it in later times as given in the Clementines, where James, the chief of the circumcision, is spoken of in terms of the most servile adulation: "The Lord and Bishop of the Holy Church, Bishop of Bishops, ruling the Churches everywhere, the Bishop, the Archbishop, the Chief Bishop." (Ep. Pet. c. 1.; Ep. Jac. c. 1.; Rec. i. 66. 68. 70. 72. 73.). The particular instances given of this despotic, or as we should now call it, hierarchical dominion, are also curious as illustrating the manners of the early Church. *καταδουλοῖ* "enslave." The same word (in the middle voice, *καταδουλώσονται*) is applied to the

efforts of the party at Antioch and Jerusalem, in Gal. ii. 4., in speaking of their attempts to bring the Christian Church under the yoke of the Jewish ceremonies. Compare the use of *δουλεία* in this sense, Gal. v. 1., "Be not again entangled with the yoke of slavery;" and Peter's speech, Acts, xv. 10., "A yoke which neither we nor our fathers were able to bear." In this passage the word has probably a more personal meaning, like *κυριεύομεν* in i. 24., but with a reference to the moral slavery to which the Church was to be reduced.

20. *κατεσθίει*, "devour your property," as in Matt. xxiii. 14., "devour widows' houses." There, again, it is probable that the covetous disposition so deeply engrained in the Jews of this period, as of later times also, broke out; but the particular point alluded to must be the claims which they made on the Corinthian Church for their support. See 1 Cor. ix. 1.

For the grossly selfish ends of the Judaizing party, though probably of another phase of it from that here described, see Rom. xvi. 18., "They serve not the Lord Jesus Christ, but their own belly;" Phil. iii. 19., "Whose God is their belly."

*λαμβάνει*, "catches you," "makes you his prey;" a metaphor taken from fishing or

ἐπαίρεται, εἴ τις εἰς πρόσωπον ὑμῶν<sup>a</sup> δέρει. <sup>21</sup>κατὰ ἀτιμίαν  
<sup>a</sup> ὑμῶν before εἰς.

hunting (see Luke, v. 5.); and in this passage probably applied to the fascination exercised over the Corinthians by the deceit of the teachers. Comp. δόλω εἰλαβον, xii. 16. For this general character of the Judaizers, compare xi. 13., δόλιοι ἐργάται: ii. 17., καπηλεύοντες τὸν λόγον: Rom. xvi. 18., ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων.

ἐπαίρεται, i. e. καθ' ὑμῶν, "conducts himself proudly." See for the word, also used in reference to these teachers, πᾶν ὑψῶμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, x. 5. Hence the frequent allusions to their boastfulness and self-commendations, iii. 1., x. 12—18., xi. 12. 18.

εἰς πρόσωπον δέρει, "Strikes on the face" (not necessarily with a scourge, as the word in John, xviii. 23. is applied to a ῥάπισμα, or "buffet with the hand"). This expression is used as the climax of the description of insolence. In Eastern countries a blow on the face, especially on the mouth, is a frequent mode of insult. Compare 1 Kings, xxii. 24., "Zedekiah . . . smote Micaiah on the cheek;" Matt. v. 39., "Whosoever shall strike thee on thy right cheek," &c.; Luke, xxii. 64., "They struck him on the face;" Acts, xxiii. 2., "He commanded to smite Paul on the mouth;" so Philost. Apoll. vii. 23.

That such violence might literally be expected from the rulers of the early Christian society, is also implied in the command in 1 Tim. iii. 3.; Tit. i. 7., that the "bishop" is not to "be a striker." Even so late as the seventh century the council of Braga (c. 7.), A. D. 675, orders "that no bishop at his will and pleasure shall strike his clergy, lest he lose the respect which they owe him."

For the singular number τις, as implying a special leader of the party, see on x. 7.

21. κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενήκαμεν. In a sentence so charged with irony, and of which one may suppose that the Apostle's meaning must have been caught much rather from the tone of his voice, the turn of his writing, the expression of his countenance, than from his actual words, it is very difficult to assign a positive meaning to each expression. Its general sense, no doubt, is that, in contrast to the false teachers, he was what they called "weak;" and it may perhaps be filled up thus: "Such are your teachers; and what am I in comparison with them? Oh! certainly very different. I say it with a proper consciousness of the deep disgrace which it brings upon me in your eyes and theirs" (κατὰ ἀτιμίαν λέγω, being uttered with an air of

λέγω, ὡς ὅτι ἡμεῖς ἡσθενήκαμεν<sup>a</sup>. ἐν ᾧ ὃ ἂν τις τολμᾷ, (ἐν

<sup>a</sup> ἡσθενήσαμεν.

mock shame), "that *I*, unlike, them, was a poor weak creature; *I* had not the strength or energy to trample on you and plunder you, and assume a lofty demeanour, and smite you on the face; *I* could do nothing of this kind: so far they are quite right, and *I* wish them joy of it. But then" (here the irony is partly dropped) "whatever grounds of confidence, of real confidence they have, those grounds" (here he again assumes the half ironical, half apologetic tone), "pardon my folly for the word, those grounds of confidence *I* have no less than they."

κατὰ ἀτιμίαν is, "to my reproach," like ἀτίμως.

λέγω is to be taken with ὅτι, "I say that," &c. (thus differing from λαλῶ, in verse 17.). ὡς ὅτι is pleonastic, like "how that" in English, as 2 Thess. ii. 2. (ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα), but the expression would not be used in either case, were it not for the wish to indicate that the writer himself did not fully agree in the fact stated, "I say how it is supposed that," &c. See Winer, Gr. 67. § 1.

ἡμεῖς, i. e., "*I* emphatically, as distinguished from the false teachers."

ἡσθενήκαμεν (B.), "have been weak." ἡσθενήσαμεν, D. E. "were weak," i. e., "when *I*

arrived at Corinth." Compare x. 10., 1 Cor. ii. 3., and see the note on xi. 16.

ἐν ἀφροσύνῃ λέγω refers to the word τολμᾷ.

He has now cast aside all further shame, and begins on the long expected and often announced glorification of himself; and, in so doing, he gives a description of his life, which forms one of the most valuable historical portions of the New Testament. General sketches of his dangers and sufferings have been given before in these Epistles; once in the First (1 Cor. iv. 11—13), twice in this (2 Cor. iv. 7—10., vi. 4—10.). But this is the only passage where he enumerates actual facts, and so enables us to compare it with the actual narrative of the Acts, and to form a picture of his life in detail from his own account. It must be remembered that the point of time at which it was composed excludes all the calamities recorded in Acts, xx—xxviii., and that therefore we must add to these his escape from Corinth (Acts xx. 3.); the sorrow of his farewell visits (Acts, xx. 5—xxi. 14.); his arrest at Jerusalem (Acts, xxi. 32.); his imprisonment at Cæsarea (Acts, xxiv. 27.); his shipwreck (Acts, xxvii.); and his imprisonment at Rome (Acts, xxviii. 30.). Two results follow from the study of

ἀφροσύνη λέγω) τολμῶ καὶ γὰρ. <sup>22</sup> Ἑβραῖοί ἐῖσιν; καὶ γὰρ.

it: (1.) That it represents a life hitherto without precedent in the history of the world. Self-devotion at particular moments, or for some special national cause, had been often seen before; but a self-devotion, involving sacrifices like those here described, and extending through a period of at least fourteen years, and in behalf of no local or family interest, but for the interest of mankind at large, was, up to this time, a thing unknown. The motives may be explained in various methods, and the lives of missionaries and philanthropists may have equalled it in later times; but the facts here recorded remain the same. Paul did all this, and Paul was the first who did it.

(2.) The second result is of a less general character, and bears only on the documents of the New Testament itself. It is remarkable that, whilst there is nothing in this account which contradicts the narration of the Acts, yet the greater part of it goes far beyond that narrative. Of the particular facts alluded to, only two (the stoning and one of the Roman scourgings) are mentioned in the Acts; and of the general facts, although the narrative of the Acts gives a notion of critical dangers from time to time, we should hardly gather from it any notion of such continued hardships as are here

indicated. In one point of view this is extremely important in relation to the authority of the Christian history, as has been well argued by Paley in his *Horæ Paulinæ*. It shows that the biography of the Apostle, unlike most biographies of heroes and saints (as that of Francis Xavier), instead of overrating, underrates the difficulties and sufferings which we learn from the Apostle himself; the accuracy of the Apostle's own account being further guaranteed by the extreme and apparently unfeigned reluctance with which it is brought forward. On the other hand, it impresses us with a sense of the very imperfect and fragmentary character of the history of the Acts, as a regular narrative, during that period to which the Apostle's words relate, namely, from Acts ix. 1. to xx. 2. This consideration gives a double value to this detailed aspect of the Apostle's life, which, but for the goading provocations of his opponents, would (humanly speaking) have been altogether lost to us.

The enumeration of his claims begins from those points in which his opponents were strongest, and from these gradually rises into a sphere where he leaves them behind, and ultimately loses sight of them altogether. These points were



Ἰσραηλῖται εἰσιν; καὶ γὰρ σπέρμα Ἀβραάμ εἰσιν; καὶ γὰρ.

their purely Jewish extraction and their peculiar connexion with Christ; and on both of these the Judaizers generally contrasted themselves with the Apostle. From this and the corresponding passage in Phil. iii. 5., we could only infer that they ignored his origin; but if we may trust the account of the Ebionites in Epiphanius (Hær. xxx. 16.), it would appear that they went so far as to assert that he was altogether a Gentile by birth, and only adopted circumcision in order to marry the High Priest's daughter. This suspicion might possibly rise from his birthplace at Tarsus, one of the great seats of Gentile education. So we might perhaps infer from his speech in Acts, xxii. 3., "I am a Jew, born in Tarsus of Cilicia, yet (ἀνατεθραμμένος δὲ) brought up in this city," &c. (*i. e.* although a Cilician by birth, yet brought up in the Holy City). Possibly it might arise from his connexion with Gamaliel, whose teaching notoriously inculcated toleration of Gentile usages. (See the quotations from the Rabbis in Tholuck's Character of St. Paul, p. 17. Engl. trans.) However this may be, he here feels called upon to assert the purity of his Jewish descent in the strongest manner; and it is a remarkable proof of the ascendancy acquired by his op-

ponents, that he should be compelled to do so in addressing a Church, in its main elements, not Jewish but Gentile.

The three words employed, whether by him or by his opponents, to express Jewish descent, are arranged in a climax. Ἑβραῖος, "Hebrew," in Acts, vi. 1., and in the phrase "Gospel according to the Hebrews" (Papias in Eus. H. E. iii. 39.), is used to express Palestinian, as opposed to Hellenistic, Jews. But although Jerome asserts (Vir. Ill. c. 5.) that Gischala in Galilee was the Apostle's birth-place, this can hardly counterbalance the express declaration in Acts, xxii. 3., "*Born (γεγεννημένος) in Tarsus;*" and it is certain from the use of the word in Josephus and Philo (who is himself, although born in Alexandria, sometimes called not only "Judæus," but "Hebræus"), that it was often employed as an equivalent to Ἰουδαῖος. Compare Ἑβραῖος ἐξ Ἑβραίων, in Phil. iii. 5. It is used, then, here simply to express his *nationality*. But "Israelite," and "the seed of Abraham," rise one above another in expressing the sacred character of the nation, as inheriting the promises. For Ἰσραηλίτης, as a term of praise (in which sense alone it occurs in the New Testament), see John, i. 48. ("Israelite

<sup>23</sup> δῖάκονοι χριστοῦ εἰσίν; (παράφρονῶν λαλῶ) ὑπερεγώ<sup>a</sup>, ἐν  
<sup>a</sup> ὁπὲρ ἐγώ.

without guile"); Acts, ii. 22., iii. 12., v. 35., xiii. 16., xxi. 28. (heading the addresses to Jews); Rom. ix. 4., xi. 1. For σπέρμα Ἀβραάμ, in like manner, see Heb. ii. 16.; Rom. ix. 7., xi. 1. (in both of which last passages it comes in, as here, as a climax after "Israel" and "Israelite").

In Rom. xi. 1., Phil. iii. 5., he adds the fact omitted here, that he was a Benjamite: hence perhaps the name of "Saul."

23. The second point of the boast of the false teachers was their peculiar connexion with Christ (see on x. 7.), which they expressed by calling themselves "His instruments" or "servants" (δῖάκονοι).

To this the Apostle gives a more indignant reply than to the previous question. They had questioned his right to be called so, on the ground that he had not seen our Lord on earth (see on 1 Cor. ix. 1.), and perhaps also on the ground of his want of connexion with the Jerusalem Apostles (see on iii. 1.). He answers by an appeal, not to any outward fact, but to his own wonderful life, as partly in 1 Cor. ix. 1. 2. ("Ye are my seal in the Lord.") This he felt was the best proof he could give of his intimate union with his Master, and of his zeal for His service; in this he knew that he was far superior (ὑπερεγώ) to them, and yet at the same

time these very hardships partly constituted and partly caused the "weakness" with which he was taunted. This last thought is not directly expressed, but it is implied in the transition from verse 28. to 29. 30. He ushers in his defence with one more apology, of stronger irony in proportion as his defence is stronger: "My language is that of a madman. Really I can hardly expect you will believe me" (παράφρονῶν, comp. 2 Pet. ii. 16.); "but the fact is so, I am far more a servant of Christ than they are," as if it were ὑπερδῖάκονος (see on xi. 5.). λαλῶ here is "my general language," as in verse 17.

The sentence is connected immediately with ὑπερεγώ: "I am a servant of Christ in labours, in stripes," &c. From this moment he drops all irony, all allusion to the false teachers. Their labours, if they had any to show, could be nothing compared with his; and from this point we lose sight of them till xii. 11. περισσotέρας is (not "more abundantly than they," but) as in i. 12., ii. 4., vii. 13. 15., perhaps xii. 15., merely a stronger form of περισσotής which never occurs in St. Paul's writings. It has accordingly lost its distinct comparative meaning so completely that in vii. 13. it is joined with μάλλον. If he had meant

κόποις περισσοτέρως, ἐν φυλακαῖς περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως<sup>a</sup>, ἐν θανάτοις πολλάκις <sup>24</sup> (ὑπὸ Ἰουδαίων πεν-

<sup>a</sup> ἐν πληγαῖς ὑπερβ., ἐν φυλακαῖς περ.

to compare himself with them, he would have used, not the adverb, but the adjective, *περισσότερος* or *περισσότερον*, as in the somewhat similar passage, 1 Cor. xv. 10., where, however, he is speaking of his relation to the real Apostles. It is the same, as *ὑπερβαλλόντως*, the words being varied only for variety's sake, as elsewhere in St. Paul (see 1 Cor. xiii. 8.), "Beyond all ordinary measure."

*ἐν φυλακαῖς*. Of these imprisonments the only one mentioned in the Acts is that at Philippi (Acts, xvi. 24.). In Clem. Ep. I. ad Cor. i. 5., seven are mentioned altogether, *i. e.* three more than are mentioned in the Acts.

*ἐν θανάτοις*, "in peril of death:" compare iv. 11. Of these various kinds of death the next two verses give instances. Of the five Jewish scourgings here mentioned, not one is mentioned in the Acts. The words *ὑπὸ Ἰουδαίων*, "by the Jews," seem to imply that he was going to have another construction: first, because *ἀπὸ* and not *ὑπὸ* is required by *ἔλαβον*: and secondly, because it would have been superfluous to say that "the forty stripes save one" were inflicted by *Jews*; that being as fixed an expression for *Jewish* scourging, as

the *rods* (*ἔραβδίσθην*) was for *Roman* scourging. Forty stripes were fixed by the Law as the maximum (Deut. xxv. 3.), but thirty-nine only were inflicted by later practice, lest by chance the letter of the Law should be broken (so Maimonides, see Cocceius on Maccoth, iii. 10.). It was inflicted with a leather scourge of three thongs, with one of which was inflicted thirteen strokes on the breast, with another thirteen on the right shoulder, and with the third thirteen on the left; and this arrangement of the scourging was by some Rabbis made the reason of the number thirty-nine. The mode of flagellation was as follows: The culprit was bound by both hands to a pillar; the officer of the synagogue stripped off his clothes (whether by tearing or by cutting, was not specified) until his breast was bared. The officer then ascended a stone behind. The scourge consisted of four thongs of calf skin, and two of asses' skin. The culprit bent to receive the lashes. The officer struck with one hand, with all his force. The reader meanwhile read first, Deut. xxviii. 58. 59.; next, Deut. xxix. 8.; lastly, Psalm lxxviii. 38. (Maccoth, iii. 12. in Wetstein and Schöttgen.) It was so

τάκεις τεσσεράκοντα<sup>a</sup> παρὰ μίαν ἔλαδον, <sup>25</sup> τρὶς ἐραβδίσθην<sup>b</sup>, ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποιήκα), <sup>26</sup> ὁδοιπορίαις πολλαίς, κινδύνοις ποταμῶν, κιν-

<sup>a</sup> τεσσαράκοντα.

<sup>b</sup> ἐρραβδ.

severe a punishment that death often ensued. Hence its mention amongst the “deadly perils” of the Apostles. See Jos. Ant. iv. 8. 21. 23. The Tract Maccoth (with comments), in Comm. iv. p. 269.; Wetstein, p. 208.; Schöttgen, Hor. Heb. 714.; Surenhusius, Mishnā.

25. τρὶς ἐραβδίσθην. This was the Roman punishment of “virgis cædere,” also so cruel as frequently to occasion death. See the account of it in Cic. Verr. v. 62. Of the three times, here mentioned by the Apostle that at Philippi only is described in the Acts (xvi. 23.). St. Paul being a Roman citizen, was, properly speaking, exempted from this punishment, and protested against it on that plea at Philippi (Acts, xvi. 37.), and escaped it on the same plea at Jerusalem (Acts, xxii. 25.). The word ῥαβδίζω expresses that he was “virgis cæsus,” “beaten with rods,” not as our Saviour, with thongs (“flagellus”). φραγελλώσας, Matthew, xxvii. 26.

ἅπαξ ἐλιθάσθην, i. e. at Lystra. Acts, xiv. 19.

τρὶς ἐναυάγησα. The allusion is unknown. The shipwreck in Acts, xxvii., is later.

The word νυχθήμερον occurs only in very late writers. “A whole day of twenty-four hours,

beginning, according to Jewish reckoning, with the evening (from Gen. i. 5.). ἐν τῷ βυθῷ, “in the depth of the sea.” See LXX. Exod. xv. 5., Psalm cvii. 24. Probably after one of the shipwrecks on a plank, as in Acts, xxvii. 44. The Syriac reads, “without a boat in the sea.” Theophylact says that some maintained this to mean that Paul was concealed for a day after the stoning at Lystra, in a place called Bythos, and in later times it has been referred to a deep dungeon, so called at Cyzicus (see Estius ad l.).

26. The parenthesis explaining ἐν θανάτοις being ended here, the sentence is continued from verse 23. ὁδοιπορίαις (“travels”) is expanded into the remaining distresses described in verses 26. 27.

κινδύνοις ποταμῶν, “danger of swollen rivers,” such as cut off the traveller in all eastern and southern countries. Frederick Barbarossa, as is well known, was drowned in the Calycadnus, a river flowing into the sea, not far from Apostle’s own city of Tarsus. The traveller Spon was lost in one of the torrents of the Lebanon, between Jerusalem and Antioch (see Howson and Conybeare’s St. Paul, i. p. 176.)

δύνοις ληστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις, <sup>27<sup>a</sup></sup> κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις

• add ἐν.

ληστῶν, "robbers," whether by land or sea, whether such as those in the mountains of Ephesus, who are said in the well known tradition (Eus. H. E. iii. 23.) to have carried off the Apostle John; or remnants of the old Cilician pirates (see note on x. 4). Such, it may be added, have, within the last two years (1852, 1853), rendered this same country near Smyrna dangerous by their constant kidnappings.

ἐκ γένους, "from Jews," such as the conspiracies at Damascus, Acts, ix. 23.; at Jerusalem, ix. 29.; at Antioch of Pisidia, xiii. 50.; at Iconium, xiv. 5.; at Lystra, xiv. 19.; at Thessalōnica, xvii. 5.; at Berea, xvii. 13.; at Corinth, xviii. 12. Those at Corinth, in Acts, xx. 3.; and Jerusalem, xxi. 31. xxiii. 14.; are later.

ἐξ ἐθνῶν. "From Gentiles," as at Philippi, Acts, xvi. 20.; and Ephesus, xix. 23.

ἐν πόλει, ἐν ἐρημίᾳ, ἐν θαλάσσῃ, as we should say, "By city, by desert, and by sea." The "desert" may allude to Arabia, Gal. i. 17., but also to the wilder districts of Asia Minor. "By sea," see on verse 25.

ψευδαδέλφοις. See Gal. ii. 4., and here, as there, probably Judaizers.

27. κόπῳ καὶ μόχθῳ, B. D. E. F. G. (ἐν added in J. K. for symmetry), resuming the argument from *ὁδοιπορίαις* and explained by all that follows: "by toil and trouble, as shown in sleeplessness," &c.

ἀγρυπνίαις. "Sleepless nights," either from fatigue, or from business. Compare the midnight psalms at Philippi, Acts, xvi. 25.; the discourse all through the night at Troas, Acts, xx. 7. 11.; the ministrations "night and day at Ephesus, Acts, xx. 31.; the working to support himself "night and day" at Thessalonica, 2 Thess. iii. 8.

ἐν λιμῷ καὶ δίψει. Compare 1 Cor. iv. 11.; Phil. iv. 12.

νηστείαις. Not "voluntary fasts," of which there is no instance in the Apostle's life, unless it be Acts, xiii. 3., and of which the mention would be out of place in an enumeration of hardships resulting from external or natural causes; but "days without food," as in vi. 5. It follows upon *λιμῷ καὶ δίψει*, "hunger and thirst," partly from the same kind of repetition as has caused the insertion of "the sea" in verse 26., although the dangers by sea had already been mentioned in verse 25.; but chiefly from the need of giving a more definite image, not merely

πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστεíαις πολλάκις, ἐκ ψύχει καὶ γυμνότητι. <sup>28</sup> χωρὶς τῶν παρεκτός ἡ ἐπίστασις μοι<sup>a</sup> ἡ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησῶν. <sup>29</sup> τίς ἀσθε-

<sup>a</sup> ἐπισύστασις μου.

“hunger,” but absolute “want of food;” and it follows upon “hunger and thirst,” as “sleepless nights” follow upon “toil and trouble,” just before marked (in like manner) by πολλάκις.

ἐν ψύχει καὶ γυμνότητι. See 1 Cor. iv. 11., “in cold and nakedness,” in the cold winters of southern climates.

28. χωρὶς τῶν παρεκτός. The usage of the word elsewhere (see Matt. v. 32.; Acts, xxvi. 29.) determines it here to be (not “besides external calamities,” but) “not to speak of the many points which are left out in this enumeration,” like “the time would fail me to tell,” in Heb. xi. 32.

ἡ ἐπίστασις (B. D. E. F. G.), or ἡ ἐπισύστασις (J. K.) μου or μοι (B. F. G.), must be “the concourse of people to see me.” (i. e. to ask advice, &c.), like “quotidiani hominum impetus,” Cic. pro Arch. 6. The word ἐπιστασις (with the same variation of reading) occurs in Acts, xxiv. 12., for a “tumult;” Num. xvi. 40., for the “congregation” (or “conspiracy”) of Korah; 3 Esdr. v. 90., for “conspiracies.” If μου be the right reading, it would be “my concourse,” as we should say, “my following.” If μοι, then it is governed by ἐπὶ in ἐπίστασις. Compare the form ἐπισύνα-

γωγή, 2 Thess. ii. 1.; Hebrews, x. 25.

For the fact, see the account of St. Paul's teaching at Corinth, Acts, xviii. 11.: “He sate (i. e., as a rabbi, in the house of Justus near the synagogue) a year and six months teaching the word of God;” and, still more to the purpose, immediately before the date of this Epistle, at Ephesus, Acts, xix. 9.; “He separated the disciples, daily conversing (καθ' ἡμέραν διαλεγόμενος) in the school of Tyrannus.” Wherever he established his head quarters, there the crowd of hearers and questioners might be expected to follow him. Compare the attendance on the teaching of our Lord: “There were many coming and going, and they (i. e., our Lord and the disciples), had not leisure so much as to eat.” Mark, vi. 31.

If this be the right construction and meaning, then the whole sentence will run thus: “Setting aside the details which require no mention, there is my daily concourse of hearers, and the anxiety (ἡ μερίμνα) which I have for all the congregations of Christians.”

29. There are two ways of understanding this verse: (1.) As an amplification of his

νεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; <sup>30</sup> εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχῆσομαι.

anxiety for the Churches: "If there is any one weak and troubled in conscience (*ἀσθενεῖ*, as in Rom. xiv. 2. 21.; 1 Cor. viii. 11.), I, too, am weak with him" (compare 1 Cor. ix. 22.: "To the weak I became as weak"). "If there is any one caught in a snare, I, too, am scorched in the fire of his temptation" (as Rev. iii. 18., and in a more special, but, here, less appropriate sense, 1 Cor. vii. 9.); or "I am on fire with indignation" (as in 2 Macc. iv. 38., xiv. 45.).

(2.) As an impassioned summary of the whole enumeration: "If there be any example of weakness, it may be found in me; if any temptation, it may be found in my temptations also." But if this is the meaning, the words, especially the last, must be taken as very hyperbolic. It is, therefore, best to confine them to the first interpretation, which is countenanced by the juxtaposition of *ἀσθενεῖ* and *σκανδαλίζεται*, as in 1 Cor. viii. 9. 13., and to take it as a strong expression of the Apostle's wide sympathies. See on 1 Cor. ix. 22.

30. The mention of "weakness" in verse 29., although in a somewhat different sense from that in which it was imputed to him by his adversaries and acknowledged by himself, leads him to break out

into a strong expression of his consciousness of this weakness; as though he said: "I have been compelled to boast, but my boasting is in fact not of my strength, but of my weakness. All these hardships, all this sympathy for the weakness of others, are the signs and causes of that weakness of which they complain in me." But this thought, whilst it sums up the foregoing enumeration, also opens a new aspect of the subject, which continues to xii. 10. The irony with which he had opened this vindication in xi. 1—21., is now entirely dropped; and he expresses his intention to continue his boast (*καυχῆσομαι*), overcoming, as it were, his scruples, not now, as heretofore, by assuming the character of a fool (compare xi. 16. 23. with xii. 6.), but by reflecting that, after all, it was not on his strength, but on his weakness, that he was going to dwell. This he seems to have intended to follow up by a complete and detailed account of his sufferings from the beginning. Beginning, therefore, with a solemn appeal to God for the truth of his narrative (xi. 31., and repeated xii. 6.) he commences with an account of his earliest danger and escape at Damascus (xi. 32. 33.). What would have followed next, it is impossible

81 ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ<sup>a</sup> οἶδεν, ὁ ὢν εὐλογητὸς

<sup>a</sup> κυρίον ἡμῶν Ἰησοῦ χριστοῦ.

to say. The narrative is broken off almost as soon as begun; and it can no more be reconstructed than a ship which has foundered at sea could be reconstructed from a single plank that has been washed to shore. Why this interruption occurs it is also impossible to say. It may have been, either from the reluctance which he still found insuperable, to dwell in detail on his great deeds and sufferings. Or it may have been that he was struck at this point, by the thought that a more striking exemplification of the glory of his weakness might be given by pointing out its direct connexion with the highest privilege to which he had ever been called. Or it may have been that the description of his great revelations and the weakness connected with them, were from the beginning of this new digression the chief topic on which he meant to dwell; but that he had at first intended to give the outward circumstances which had led the way to them, and then, either finding this too circuitous, or for some other cause unknown, had changed his plan, and gone at once into the subject of the revelations without further introduction. However this may be, as soon as he has disentangled himself from the confusion of the lost sentence, apparent even in the inextricable

confusion of the MSS. in xii. 1., he proceeds to the account of his revelations and thence of his weakness (xii. 2—10). Thus much is necessary to be borne in mind, in order to force a way over one of the most disjointed and broken sentences ever written.

31. That this asseveration should be understood as referring to the succeeding, not to the preceding, is required by the whole tenor of the argument, and is confirmed by the similar asseverations in xii. 2. 3. 6. It applies, not simply to the fact stated in verses 31. 32., but to the whole narrative which was intended to follow, and which perhaps does in part follow in xii. 1—10. For the doxology, introduced by the solemn feeling of the moment, see that in Rom. ix. 5., also occurring shortly after a similar protestation of his veracity; compare also Rom. i. 25. ὁ ὢν is used so frequently in LXX. (Ex. iii. 13. 14., Ἐγὼ εἰμὶ ὁ ὢν: Jer. xiv. 13., xxxix. 17., ὁ ὢν κύριε: Wisd. xiii. 1. εἰδέναι τὸν ὄντα), and Philo De Abrah. p. 267. (πατὴρ . . . ὃς ἐν ταῖς ἱεραῖς γραφαῖς κυρίῳ ὀνοματι καλεῖται ὁ ὢν), as a translation for JEHOVAH, that the phrase in this passage and Rom. ix. 5., if not used precisely in that sense, at any rate has reference to it. Compare John, i. 18., iii. 13., vi. 46., viii. 47.; Rev. i. 4. 8.,



εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. <sup>32</sup> ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν πόλιν Δαμασκηῶν <sup>a</sup> πιάσαι με <sup>b</sup>, <sup>33</sup> καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τεί-

<sup>a</sup> τὴν Δ. πόλιν.

<sup>b</sup> add δέλων.

where it is applied to the *Son*, see especially Rev. i. 4.

32. The fact here related was (so far as we know) his earliest danger, at least from conspiracy. If "the desert" in xi. 26. refers to his visit to Arabia, Gal. i. 17., he may have had previous dangers there of another kind. It took place on his return from Arabia to Damascus, shortly after his conversion. (Gal. i. 17.), and is described, nearly as here, in Acts, ix. 23. 24. 25., with the difference only that what is there ascribed to the Jews, is here ascribed to the Ethnarch, who probably was acting at their instigation. Aretas, chief of the Nabathæan Arabs, had at this time much influence, partly from his being the father-in-law of Herod Antipas, partly from the commercial importance of his capital, Petra. Hence the extension of his kingdom to Damascus. See Howson and Conybeare's *St. Paul*, vol. i. p. 88. It was an hereditary name, and in Arabic was Haret. See Niebuhr's *Lectures*, vol. iii. c. 91. This one was the third of the name. Jos. Ant. xvi. 16., xvii. 4. (Schöttgen ad h. l.). "Ethnarch" was the title of an Oriental provincial governor. (See Heyne's treatise "*De Ethnarchâ Aretâ*." 1755.)

It is used of Judas Maccabæus, 1 Macc. xiv. 47., xv. 1. 2.; Jos. Ant. xiii. 6. 6.; and of Archelaus, Jos. Bell. Jud. ii. 6. 3.; and of the head of the Jews in Egypt, Jos. Ant. xiv. 7. 2.

ἐφρούρει, "kept watch with a garrison." From Acts, ix. 24., it appears that all the gates were watched. *πιάσαι*, in later Greek, "to arrest." *διὰ θυρίδος*, "an aperture," or "little door," as in Acts, xx. 9. *διὰ τοῦ τείχους*, possibly "through the aperture in the wall," probably "over the wall," i. e. from an overhanging house, such as are still to be seen on the walls of Damascus. See the woodcut in Howson and Conybeare, i. p. 110. There is a spot still pointed out on the eastern wall as the scene of his escape, which in the local legends has entirely eclipsed the story of his conversion. In Josh. ii. 15.; 1 Sam. xix. 12., the same expression (*διὰ τῆς θυρίδος*) is used in the LXX. for the escape of the spies from Jericho, and of David from Saul.

33. *σαργάνῃ*, "anything twisted," as a cord. *Æsch. Supp.* 788.; so Suidas, *οἱ μὲν σχοίνου τι, οἱ δὲ πλέγμα τι ἐκ σχοίνου*. Compare *שָׂרָה*, "to weave." Lycophron (748.) has the word *προστεταργανώμενην*. On this

χους καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ. XII. <sup>1</sup>καυχᾶσθαι δεῖ,

the Scholiast says, συμπεπλεγμένην· ἡ γὰρ παρ' ἡμῖν σαργάνη, παρὰ Ἀττικοῖς ταργάνη· καὶ τὸ συνειλῆσθαι, τεταργανῶσθαι. (Wetstein.) Here probably a "rope-basket." In Acts, ix 25., it is σπύρις properly "a grain-basket."

τὰς χεῖρας, i. e., "stretched forth his hands to catch me" (πιῦσαι). Compare Acts, xii. 1.: Herod "stretched forth his hands to vex the church."

XII. 1. The readings are very various, and indicate the want of any guide in the sense of the sentence, which, as observed on xi. 30., is the transition point from the broken narrative of xi. 32. 33., to the new narrative rising out of it in xii. 2.

(1.) *καυχᾶσθαι δεῖ*, B. D<sup>2</sup>. E. F. G. J. Vulg.; *εἰ καυχ. δεῖ*, οὐ συμφέρον μὲν, B. F. G.; *ἐλεύσομαι δέ*, B. F. G. Vulg. Copt.; *δὲ καί*, B. Vulg. Copt. Latin Fathers.

(2.) *καυχᾶσθαι δέ*, D<sup>1</sup>. Slav. Theoph.; *καὶ δὴ καυχ.* Copt. Arm. Greek Fathers; *οὐ συμφέρει μοι*, D<sup>1</sup>. E. J. K. Greek Fathers; *ἐλεύσομαι γάρ*, D<sup>1</sup>. D<sup>2</sup>. E. J. K. Copt. Arm. Æth. (A. and C. are deficient).

It thus appears that *καυχᾶσθαι δεῖ οὐ συμφέρει μοι. ἐλεύσομαι γάρ*, which is a compound of the two texts, has the best support of MSS., and has also in its favour the internal evidence of difficulty. On the other hand, it is suspected that *δεῖ* is taken from xi. 30., and

it may here, as undoubtedly in 1 Cor. vi. 20., have been corrupted from *δὴ* by similarity of sound (both being in later Greek pronounced like the Italian "i"). *δὲ* may also have been introduced from the last syllable of *καυχᾶσθαι* (both being pronounced like the English "they").

The meaning of the two sets of readings, though differently expressed, is substantially the same. That of the first would be, "I must boast; it is not good for me; but yet I am about to do so." The second would be, "Now to boast is not good for me [but I must boast], for I am about to do so." (Compare xi. 5.) If a text be formed of both sets of readings, the meaning will be, "I must boast; it is not expedient [but I must boast] for I am going to do so." In any of these three cases the words express the conflict in his own mind between what he *must* do, and what he thinks it *becoming* for him, to do; and also the transition from the narrative of facts in xi. 32. 33. to the account of revelations in xii. 2. For something of the same confusion, compare Phil. iii. i. *τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές*. where he means to say that, "to write the same things was in itself troublesome to him; but under the circum-

οὐ συμφέρον μὲν<sup>a</sup>, ἐλεύσομαι δὲ καὶ εἰς ὀπτασίας καὶ ἀποκα-

\* καυχᾶσθαι δὴ οὐ συμφέρει μοι· ἐλεύσομαι γὰρ εἰς.

stances was *not*, because it was good for them."

The mention of his Divine revelations is introduced apparently with a twofold object: first, as a matter on which he may justly found a claim to be listened to, as an Apostle, especially as against those who claimed peculiar connexion with Christ; secondly, in reference to the "weakness" (xii. 9.), which followed as a consequence on these revelations.

What his description of his outward sufferings, xi. 23—28., is to the general history of his outward life, this description (xii. 2—10.) is to the general history of that portion of his inward life, which relates to a region more directly spiritual and preternatural; and therefore has a peculiar interest of its own. First, it is of importance as throwing light on similar ecstasies recorded in other parts of the New Testament, as of Peter in Acts, x. 10.; of Philip in Acts, viii. 39.; of Paul himself, in Acts, ix. 12., xxii. 17.; and especially of John, in the Apocalypse (Rev. i. 10., iv. 1., &c.); as well as on states of mind, similar, if not identical; "the dreams and visions," alluded to as signs of the spirit in Acts, ii. 17.; and the speaking with tongues, in 1 Cor. xiv. 2. The details may be different, but their common characteristics,

the loss of self-consciousness, the sense of being hurried into a higher sphere,—and the partial and mysterious glimpses of the invisible world, are all found in this description of the state, by one who was himself so affected. Secondly, it is of importance as throwing light on the life and character of the Apostle himself. From this passage, as well as the facts stated Acts, ix. 12., xxii. 17., and from his expression in 1 Cor. xiv. 18., that "he spoke with tongues more than they all," it is evident that of this ecstatic state he partook in an eminent degree; and the same is confirmed by the attacks of his enemies, still preserved in the Clementines (Hom. xvii. 19.), where Peter is introduced as attacking Paul (under the name of Simon Magus): "If then Jesus our Lord (ὁ Ἰησοῦς ἡμῶν) was seen in a vision and was known by thee and conversed with thee, it was in anger with thee as an adversary that He spoke to thee *through visions and dreams, and even through outward revelations*. But can any one be made wise to teach *through a vision*?" If thou sayest that he can, why then did our Master abide and converse with His disciples, not sleeping but awake for a whole year? And how shall we believe the very fact that He was seen of

ἀνψεις κυρίου. <sup>2</sup> οἶδα ἄνθρωπον ἐν χριστῷ πρὸ ἐτῶν δεκαεσ-

thee? And how could He have been seen of thee, when thou teachest things contrary to His teaching? And if by having been seen and made a disciple by Him for one hour, thou becamest an Apostle, then expound what He has taught, love His Apostles, fight not with me who was His companion. For against me, the firm rock, the foundation of the Church, even me thou didst 'withstand' openly" (ἀνθέστηκας).

It is not necessary here to determine how far the "revelations from the Lord," of which the Apostle speaks elsewhere (1 Cor. xi. 23., xv. 3.; Gal. i. 12. 16.), were made during such ecstasies; but it may be observed: first, that this account gives a conceivable picture of the mode in which they may have been impressed upon him; and secondly, that the strong line of demarcation which he has drawn between this ecstasy and his ordinary state, is a warrant to us for his not needlessly confounding things human and Divine, things earthly and thing Spiritual.

ὄπτασις καὶ ἀποκαλύψεις. It is useless to attempt to distinguish between these words, further than to say what is obvious on the face of them, that ὄπτασις ("visions") is more tangible, ἀποκαλύψεις ("revelations," "discove-

ries") more spiritual. ὄπτασία occurs no where else in St. Paul, but is used in Luke, i. 22., xxiv. 23.; for "an apparition," so also in Dan. ix. 23., x. 1. 7. 8. (LXX.). ἀποκάλυψις is used in this especial sense of "penetrating into Divine secrets," in 1 Cor. xiv. 6. 26.; Eph. i. 17., iii. 3.; Gal. i. ii.; and in the name and contents of the "Apocalypse" (Rev. i. 1.).

κυρίου "of the Lord" (He being the author of them).

2. οἶδα, "I know." Possibly, "I remember," as in Acts, xxiii. 5.; 1 Cor. i. 16.

ἄνθρωπον ἐν χριστῷ. The most general term to designate himself in the third person, "a Christian," "a man who lived and moved in Christ as his being," possibly with an allusion to the deeper consciousness of that union produced by the ecstasy.

πρὸ ἐτῶν δεκαεσσάρων. As he had begun his narrative in xi. 32. 33. with one definite fact, so also he begins his new narrative in a similar manner. It is impossible to fix this date precisely. It could not have been his conversion, which was more than twenty years before this; it might possibly be shortly after the escape from Damascus, which was about seventeen years before this, and which as mentioned in xi. 32. 33., may have been intended as a prelude to this.

σάρων (εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς <sup>a</sup> σώματος οὐκ οἶδα, ὁ Θεὸς οἶδεν) ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. <sup>3</sup> καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον (εἴτε ἐν σώματι εἴτε

<sup>a</sup> add τοῦ.

εἴτε ἐν σώματι, κ.τ.λ. This comes in as a parenthesis between ἐτῶν and ἀρπαγέντα, and expresses the loss of self-consciousness to that degree that he knew not whether he were carried up into heaven literally, or only in a figure. ἡρπᾶσθη is Attic, ἡρπάγη Macedonian Greek. For similar expressions, compare Acts, viii. 39., πνεῦμα κυρίου ἡρπάσεν τὸν Φίλιππον: and Rev. i. 10., ἐγενόμην ἐν πνεύματι: Rev. xii. 5., ἡρπᾶσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεόν: 1 Thess. iv. 17., ἀρπαγησόμεθα . . . εἰς ἀέρα. Compare the Rabbinical expression in Bava Meziâ, 89.: "God stood in the academy of heaven with all His scholars in great controversy, and they said, 'Who shall be the judge?' And they agreed that it should be Rabbi Barnaham." In the same hour his soul was caught up into heaven, and his sentence confirmed the judgment of God." (Wetstein.)

For the Rabbinical conception of the seven heavens, see the numerous quotations in Wetstein. The sum of these quotations is as follows. The seven heavens are: 1. The veil (compare Heb. vi. 9.). 2. The expanse. 3. The clouds. 4. The dwelling-place (habitaculum). 5. The habitation (habitatio). 6. The

fixed seat. 7. Araboth. Or (according to a slightly different arrangement): 1. The heaven. 2. The heaven of heavens. 3. The expanse. 4. The clouds. 5. The dwelling-place. 6. The fixed seat. 7. Araboth. In the clouds are said to be the millstones which ground the manna. Before the Fall God lived on earth; at the sin of Adam, He ascended into the first heaven; at the sin of Cain, into the second; of the generation of Enoch, into the third; of the generation of the flood, into the fourth; at the generation of the confusion of tongues, into the fifth; at the generation of Sodom, into the sixth; at the generation of Egypt, into the seventh. Then, at the rise of Abraham, He descended to the sixth; of Isaac, to the fifth; of Jacob, to the fourth; of Levi, to the third; of Kohath, to the second; of Amram, to the first; of Moses, to the earth again. It is possible that, in accordance with this phraseology, the Apostle may mean that he was carried into the third heaven, *i. e.* midway between earth and heaven, into the region of the clouds and air, as in 1 Thess. iv. 17. (εἰς ἀέρα); and then by a second, and still loftier flight into the presence of God Him-

χωρὶς τοῦ σώματος <sup>a</sup> ὁ θεὸς οἶδεν), <sup>4</sup> ὅτι ἤρπαγῃ εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ῥήματα ἃ οὐκ ἐξόν ἀνθρώπῳ λαλῆσαι. <sup>5</sup> Ὑπὲρ τοῦ τοιούτου καυχέσομαι, ὑπὲρ δὲ ἑμαυτοῦ οὐ καυχέσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις <sup>b</sup> <sup>6</sup> (ἐὰν γὰρ θελήσω καυχήσασθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἔρω· φεί-

<sup>a</sup> ἔκτος τοῦ σώματος, οὐκ οἶδα· δ.

<sup>b</sup> add μου.

self, which is spoken of, as in Rev. xxii. 1., under the figure of "a paradise."

But the probability is, that the Apostle's words have no concern with this elaborate system of the Rabbis. There was a simpler view taken by some of them, that there were but two heavens, founded on the passage in Deut. x. 14., which speaks of "the heaven" and "the heaven of heavens" (see Aboth Nathan, 37. in Wetstein). By these two heavens apparently were meant the visible clouds and sky, possibly in connexion with the dual form of עֲלֵיוֹן. In that case the *third heaven* would be the invisible world beyond, in the presence of God, and not different from, but identical with *paradise*, the same of which our Lord spoke to the penitent thief in Luke, xxiii. 42. So St. John is brought through a door in the sky, into the presence of the throne of God (Rev. iv. 1. 2.); and round that throne is the "Eden" or *paradise* of Heaven (Rev. xxii. 1.).

The Apostle's rapture is alluded to in Lucian's *Philopatri*, vol. ii. p. 770. "When the Galilean met me, bald (*ἀναφаланτίας*), with his high nose (*ἐπιρρινος*), who walked

through the air (*ἀεροβατήσας*) to the third heaven."

4. *ἄρρητα ῥήματα*· an oxymoron: "words, and yet no words." The expression is taken from the secrecy of the Greek mysteries. οὐκ ἐξόν ἀνθρώπῳ. "*Man cannot speak them, God may.*" Such must have been the expressions of those who spoke with tongues, as if in a language drawn from a higher sphere. 1 Cor. xiv. 2.

The silence of the Apostle is a remarkable contrast to the elaborate description given by Mahomet, of his nocturnal journey to Jerusalem and to paradise. (Sprenger's *Life of Mahomet*, part i. p. 126. 136.)

5. *εἰ μὴ*. "*Only in my weaknesses will I boast.*" For *εἰ μὴ* see 1 Cor. vii. 17. He will not boast of himself, but only of his visions when he could hardly be said to be himself, and of his weaknesses of which most would be ashamed.

6. *ἐὰν γάρ*. Here a clause is suppressed, as in xi. 5. (?) xii. i. "[And yet I could boast reasonably.] For if I were desirous (*θελήσω*) to do so, I should not really be foolish, though I affected folly in doing so before" (xi. 1. 16.).

*ἀλήθειαν*. See on xi. 31.

δομαι δέ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με ἢ ἀκούει<sup>a</sup> ἐξ ἐμοῦ).<sup>b</sup> <sup>7</sup> καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων. διὸ<sup>c</sup> ἵνα μὴ

<sup>a</sup> add τι.

<sup>b</sup> Here ends the hiatus from IV. 13—XII. 6. in A.

<sup>c</sup> om. διδ.

φείδομαι δέ, κ. τ. λ. "I do not dwell on wonders and ecstasies, of which you cannot conceive. I leave you to form your own impression of me from what you see and hear." Compare a similar deprecation of superstitious reverence in 1 Cor. iv. 1—6.

διὸ is found in A. B. F. G. and, if retained, necessitates Lachmann's punctuation; verse 6. is in a parenthesis, and καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων is joined to ἐν ταῖς ἀσθενείαις. Such a sudden dislocation can only be explained by the confusion almost always incident to his mention of the word "boast." If, with D. διὸ is omitted, then the sentence, though still inverted, will run more smoothly.

7. καί, κ. τ. λ. "And it was for this very purpose, lest I should be too much exalted, "that there was given me a thorn," ὑπεραιρωμαὶ and ὑπερβολῇ, referring to ὑπὲρ ὃ βλέπει, κ. τ. λ. in verse 6.; "Think not of me with excessive reverence, lest by the excess of my revelations I should be excessively exalted."

For the sense of the whole, compare Luke, x. 20.

ἐδόθη does not, of itself, imply that the trial was sent from God; but the context, as well as the Apostle's feeling, show that its object was providential.

σκόλοψ occurs no where

else in the New Testament. It is not a "thorn," but "something pointed," generally a "pointed stake" or "palisade," Hesychius, ξύλον ὄξομον; and again, ὄρθα καὶ ὄξεα ξύλα, σταυροί, χάρακες; and so Phavorinus, in ἀνασκοποῦν σκόλοπες. τὰ ὄξεα ξύλα. In this sense it seems to be used by the LXX. Numb. xxxiii. 56.; Ezek. xxviii. 24.; Hos. ii. 6. where it is rather distinguished from "thorns" (ἀκάνθαις) than identified with them. So also Artemidorus, iii. 33., ἀκανθαὶ καὶ σκόλοπες ὁδύνας σημαίνουσι διὰ τὸ ὄξύ. And so in classical writers invariably.

It would seem, therefore, that the metaphor is taken from *impaling* or *crucifying*; and is thus analogous to the expressions, "I am crucified with Christ" (Gal. ii. 20.). ἀνασκοποῦν (as used in LXX. Esther, vi. 11.) is explained by Phavorinus and Hesychius as equivalent to ἀνασταυρῶν, and σκόλοψ is thus equivalent to σταυρός ("the cross," "the stake"), which originally, as employed in the classical writers, was used, not for "two transverse beams," but simply for a "palisade," or "stake," and thus Eustathius describes it, as identical with σκόλοψ. "Σταυροί, ὄρθα καὶ ἀπωξυμένα ξύλα, —οἱ δὲ αὐτοὶ σκύλοπες λέγονται." For the details of these

ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος σατανᾶ\*,

\* Σατάν.

words, see Lipsius, De Cruce, i. 3. 4. 5. 6. In Lucian (De Morte Peregrini, l. p. 465.), ἀνασκολοπίζω is used for the Crucifixion of Christ.

Thus, as the words "crucior," "cruciatuus," "cruX" in Latin, are taken from the agony of crucifixion to express pain in general, so σταυρός and σκόλοψ, the "cross" and the "stake," are used in the Greek of the New Testament (as in Matth. x. 21.: "Take up thy cross") for suffering generally. In classical Greek, this could not be, as crucifixion was not an ordinary Greek punishment.

The only difference between σκόλοψ and σταυρός, and the reason therefore for the frequent occurrence of σταυρός (a "cross") and the rare occurrence of σκόλοψ (a "stake") is that, whilst σταυρός is generally used for the punishment of "crucifixion," σκόλοψ is used for the less common, though still frequent, punishment of "impalement." And as elsewhere, in order to describe his state of constant torture, the Apostle draws his expression from crucifixion, so here he draws it from impalement.

τῇ σαρκί, "for the flesh." This implies that it was some bodily distress. Compare σκόλοπες ἐν τοῖς ὀφθαλμοῖς, Numb. xxxiii. 55.

ἄγγελος σατανᾶ. "An angel

of Satan," not "the angel Satan," because he is never so called in the New Testament, nor yet simply the "messenger" of Satan, because ἄγγελος, when used of the unseen world, must always have the sense of a spirit. For the general use of the word "angel," to denote a Divine work wrought through natural agency, compare "the angel of the Lord," which smote Herod with sickness (Acts, xii. 23.), or the first born with the pestilence (Exod. xii. 23.; Ps. lxxviii. 49. 50.). As "an angel of the Lord" (ἄγγελος κυρίου) is thus spoken of when the object is to assist God's servants, or punish his enemies (Acts, v. 19., viii. 26., xii. 2. 23.), so "an angel of Satan" (ἄγγελος σατανᾶ) is spoken of, where the object is to torment God's servants. Thus "Satan" tempts Judas (Luke, xxii. 3.), and Ananias (Acts, v. 3.), suggests bad thoughts (1 Cor. vii. 5.), and produces disorders (Luke, xiii. 16.). In this particular instance, the word is probably introduced, as in xi. 14., for the sake of the allusion to Job, i. 6., where the LXX. has ὁ διάβολος, but the Hebrew "Satan;" and where in like manner, though "Satan proposes, God disposes" the event. Compare what is probably a similar allusion to the book of Job, in Luke, xxii. 31.,



ἵνα με κολαφίζῃ [, ἵνα μὴ ὑπεραίρωμαι]. <sup>8</sup> [καὶ] ὑπὲρ τούτου

"Satan hath obtained his wish (ἐξητήσατο) to sift *you* as wheat, but I have prayed for *thee* that thy faith fail not." The word σατάν occurs in the LXX. only in 1 Kings xi. 14. 23. 25.; in Aquila in Num. xxii. 22.; Job, 1. 6., and is undeclined, σατάν. In the thirty-two places where it is used in the New Testament, of which nine instances occur in St. Paul it is declined, σατανᾶ.

ἵνα με κολαφίζῃ. This is (not as might be expected from the word σκόλοψ to "prick" or "wound," but) "to buffet," or "strike with the fist," as in the account of our Lord's trial. Matt. xxvi. 67.; Mark, iv. 65. 1; Pet. ii. 20. In this passage, and 1 Cor. iv. 11., where it occurs (κολαφιζόμενοι) among the Apostle's hardships, it is evidently used in a general sense of "maltreatment," yet still probably with regard to its original meaning, and hence applied not to the "stake" (σκόλοψ), but to the "angel" (ἄγγελος); and was probably suggested by the passage just alluded to in Job, where Satan is ordered to "put forth his hand and touch the bone and the flesh," and said to "smite Job with sore boils." (Job, ii. 5. 7.) Compare for a similar metaphor, ὑπωπιάζω, in 1 Cor. ix. 27., and for a similar personification, that of Death and Sin in Rom. v. 14. 21., and 1 Cor. xv. 55. (in the latter instance

Death being armed with a goad or sting). The word is later Greek, κονδυλίζω being the expression in Attic Greek.

The subjunctive κολαφίζῃ and ὑπεραίρωμαι are used to express the continuance of the trial. "He came in order that [not "he *might*," but] he *may* buffet me, and in order that [not "I *might* not be," but] "I *may* not be exalted." The figure may be either: (1.) that the Angel of Satan is, like Death in 1 Cor. xv. 55., armed with the impaling stake; or, (2.) that the Apostle represents himself as already impaled or crucified, and thus exposed to the taunts and buffets of his adversary.

The order of the words would naturally require σκόλοψ and ἄγγελος to be taken in apposition with each other; but the sense, as given above, would be better expressed, if it were ἐδόθη σκόλοψ τῇ σαρκί, ἄγγελος σατανᾶ ἵνα με κολαφίζῃ. "There was given to me a stake in the flesh, in order that an angel of Satan may buffet me." For similar inversions, see on 1 Cor. viii. 11., and in this very verse, (?) τῇ ὑπερβολῇ τῶν ἀποκ. . . ἵνα μὴ ὑπεραίρωμαι.

The words, ἵνα μὴ ὑπεραίρωμαι in the second place where they occur, though retained in B., are omitted in A. D. E. F. G. Vulg.; perhaps, however, because they were thought superfluous; whereas the re-

τρίς τὸν κύριον παρεκάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ. 9. καὶ εἴ-

petition may be intentional, to express as strongly as possible the Apostle's belief in the end designed by Providence. Compare Job, ch. i.

There are two other passages in the Apostle's writings, which illustrate this: the first indirectly, 1 Cor. v. 5., *παράδουναί τὸν τοιοῦτον τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός*, where it is evident that he speaks of bodily evil resulting from his sentence through the instrumentality of Satan to the benefit of the person so afflicted. The second directly, Gal. iv. 13. 14., *οἴδατε δὲ ὅτι δι' ἀσθενείαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον, καὶ τὸν πειρασμόν μου* (Lachmann reads *ὑμῶν*) *τὸν ἐν τῇ σαρκί μου ἐξουθενήσατε οὐδὲ ἐξεπτύσατε*, where it is evident that he is speaking of the very same trial as that here described. No explanation, therefore, can be admitted which will not suit the expressions in these three passages.

To ascertain precisely what this trial was, is out of our power to determine. It is one of the passages of which there are several in the New Testament, where the obscurity for us is occasioned by the very fact that it was plain to contemporaries. Such are, 1 Cor. xi. 10.; 2 Thess. ii. 6.; Rev. xiii. 18. But it may be expedient, briefly to enumerate the various conjectures which have been

stated, some of them as theological curiosities, some as containing more or less approximation to probability. They may be divided into three classes.

(I.) *Spiritual Temptations.*

(1.) Sensual temptations.

Possibly Augustine (Conciones ii. ad Ps. 58.), Jerome (Ep. ad Eustoch. de Cust. Virg.; ad Demetr. de Virg. Serv. c. 6.; ad Rustic. de Viv. Formā, c. 3.), and Theophylact (ad h. l.). But of these, the passages in the two former are ambiguous, and in Theophylact the reading is doubtful. This interpretation, therefore, first set in with the monks of the sixth and seventh centuries, Salvian. (De Circumcis.); and Bede (in Hom. Dom. 5.); and has since been the favourite view of Roman Catholic theologians. (See Estius ad h. l.) The words "for the flesh," would admit of it, but the rest of the description is in a strain different from what the mention of such a temptation would lead us to expect; and there is little, if anything, else in the Apostle's life or writings which could countenance it. 1 Cor. ix. 27. ("I keep my body under") has no reference to sins of sensuality (see the note on that passage), and Rom. vii. 23. ("the law of sin in my members") is a general expression, not applying to any peculiarities of the Apostle himself. 2 Cor.

ρήκέν μοι Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμις<sup>a</sup> ἐν ἀσθενείᾳ

<sup>a</sup> δύναμις μου.

vii. 2. (οὐδένα ἐφθείραμεν), and 1 Thess. ii. 3. (οὔτε ἐξ ἀκαθαρσίας), may imply that such an insinuation had then been made against him, but contain nothing which can be brought to bear on this passage. There is, however, one decisive passage against the notion that the Apostle was habitually exposed to any such trial, in 1 Cor. vii. 7—9., “I would that all men were even as myself” [*i. e.* without temptations to incontinency]. “It is good for the unmarried to abide, even as I; but if they cannot contain, let them marry: it is better *γαμῆσαι ἢ πυροῦσθαι*. Nor could he have then said, that “he gloried” in it (xii. 9.). And, although the examples of Jerome, Antony, Augustine, and Luther, prove the compatibility of such trials with great piety and energy of character, yet one is inclined to agree with Luther, “Ah, no! dear Paul, it was no such trial which afflicted thee.”

(2.) Temptations to unbelief; or torments of conscience about his past life. So thought, not unnaturally from their position, the old Protestants (Gerson, Luther, Calvinus, Mosheim, Osiander). But against this is the external character of the trial indicated by all the expressions, *σκόλοψ τῇ σαρκί*—*κολαφίζει*: and the absence of any indications

of such thoughts in the rest of the Apostle's writings.

(II.) External calamities.

(1.) His Judaizing opponents (so Chrysostom and the Greek fathers generally), al- luding especially to the individual leader so often pointed at (see on x. 7.), and confirmed by the use of the phrase “ministers of Satan,” in xi. 14. But here, again, *τῇ σαρκί* is too closely personal, and *σκόλοψ* and *κολαφίζει* too definite.

(2.) His afflictions and persecutions. This is confirmed by the use of *ἀσθενεία* in verse 9., and by the express reference under that name to his distresses, in verse 10. But against this, is the definite and isolated character of the trial, and also the improbability of the Apostle's earnest desire to be delivered from what was an almost inseparable accompaniment of his mission.

(III.) Some bodily ailment.

Almost every disorder has been suggested. (1.) Pleurisy, (2.) the stone. (Thom. Aquinas), (3.) epilepsy (Zigler), (4.) weakness of eyesight (suggested by a comparison of Acts, ix. 9., xxiii. 5.; Gal. iv. 15., vi. 11.), (5.) defect of utterance (suggested by x. 10.), (6.) lice in the head (Cotelier, Mon. Eccl. i. p. 352.), (7.) hypochondria, (8.) headache, (9.) earache (Jerome, Chrysost., Ecumenius, Tertullian). The supposition

τελειῖται.\* ἥδιστα οὖν μάλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις

\* τελειοῦται.

that it was a pain in the head has the advantage of a distinct support from tradition. Jerome says (ad Gal. iv. 13.), "*Tradunt eum gravissimum capitis dolorem sæpe perpesum*;" Tertullian (*De Pudic. cap. 13.*), "*Per dolorem, ut aiunt, auriculæ vel capitis.*" Dismissing, however, any of those special conjectures, the probability is in favour of some general bodily ailment; which would answer the force of the words *σαρκί, σκόλοψ*, and *κολαφίῃ*, and which, if it were in any way occasioned by his sufferings or by his natural temperament, would agree with verses 9. 10. (*ἀσθενεία, ἀσθενείαις, ἀσθενῶ*), and, if it affected his outward appearance, would agree with x. 10., *ἡ παρουσία ἀσθενής*: 1 Cor. ii. 3., *ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ*. The expressions in Gal. iv. 14., *οὐκ ἐξουθενήσατε* (compare *ἐξουθενημένος*, in x. 10.) *οὐδὲ ἐξεπτύσατε* could hardly be used except of something apparent to the eye. Nor would it be below the dignity of the Apostle's character to ascribe such a trial to Satan. In 1 Cor. v. 5., *παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός*, he couples together *σὰρξ* and *σατανᾶς* as here, evidently implying some bodily evil. Nor would it be inconsistent with his great character to feel keenly his struggle against

such a difficulty. The frequent allusions to his hardships, his partings, and his anxieties (see iv. 10—12., xi. 27.), indicate, as has been already observed, an extreme susceptibility of temperament; and it might be inferred, from i. 8—10., iv. 12., that he had but just recovered from an attack either of sickness or anxiety, which had brought him to the verge of the grave. Instances in later history readily occur to illustrate both the severity of such a trial and of perseverance under it: Alfred, with his cancer—Luther, with the stone—William of Orange, with his fragile frame—contending against the constant demands of active life.

8. It must be observed that the Apostle has described this trial in the same strain as he has been describing his ineffable communion with Christ; his thoughts flow out naturally from one into the other. We now come to the ground of his doing so. It was because he had the Lord's assurance that, in this weakness of the Apostle his Master's power would best be shown forth.

*ὑπὲρ τούτου*: "For him" (i. e. the angel of Satan, as appears from *ἀποστῆ*, which could apply properly only to a person or personification; compare Acts, v. 38., xx. 29.); "that he may depart from me."

μου, ἵνα ἐπισκηνώσῃ, ἐπ' ἐμὲ ἡ δύναμις τοῦ χριστοῦ. <sup>10</sup> διὸ

8. τὸν κύριον, i. e. "Christ," as appears from δύναμις τοῦ χριστοῦ, in verse 9.

παρεκάλεσα, "Entreated."

This is often applied to Christ in the Gospels, and it implies that personal communication which the Apostle always presupposes in his language concerning Him. In Joseph. Ant. xiii. 5. 8. it is applied to God.

9. εἰρήκέν μοι. The perfect tense seems to indicate that this was the constant reply. "Thrice I besought Him, and each time His answer *has been* this."

Ἀρκεῖ σοι ἡ χάρις μου. "Thou hast no need for more than my favour." ἡ χάρις is thus used equally for the favour or kindness both of God and of Christ. For χάρις, see on 1 Cor. xv. 10. For the sense comp. John, xxi. 22., "If I will that he tarry till I come, what is that to thee?" In each case, "Be contented with the assurance of my love and protection."

ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται "For my strength is perfected in weakness." It expresses, first, the general truth that the strength of Christ Himself is "made perfect in weakness," not in the weakness of the Apostle, but, so to speak, in His own weakness. He was "made perfect through sufferings." (Heb. ii. 10.) "Himself took our weaknesses" (ἀσθενείας), Matt viii.

17. From this general truth the Apostle himself deduces the inference, that this strength would be made perfect also in his own weakness; that his "cross" or "stake" in the flesh; was merely an exemplification of God's law in dealing with his people.

μᾶλλον, to be taken (as its position shows) with *καυχῆσθαι*, "I will not complain, I will rather boast of my weaknesses."

ἵνα ἐπισκηνώσῃ, κ. τ. λ. "That the strength of Christ may rest upon me," "take up its abode with me." Possibly in allusion to the Shechinah, as ἐσκήνωσεν in John, i. 14. For the image too of the outpouring of Christ's strength to His servants, comp. Luke, viii. 46., "I perceive that strength (δύναμις) is gone out from me."

10. ἀσθενείας. "Weaknesses consequent on troubles."

ὑπὲρ χριστοῦ. "Endured for Christ's sake." He refers to all the preceding context:

ὅταν γὰρ ἀσθενῶ, κ. τ. λ. He refers back to verses 8. 9., and thus sums up the whole. Compare Philo, Vit. Mos. vol. ii. p. 92. τὸ ἀσθενὲς ὑμῶν δύναμις ἐστὶ (comparing the Horn of the Burning Beast to the people of Israel). Plin. Ep. vii. 26. : Nuper me cujusdam languor admonuit, *optimos esse nos dum infirmi sumus.*

This passage (verses 7—10.) is important: (1.) In illus-

εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν

tration of the Apostle's personal history. (2.) In illustration of the principles of the Gospel generally.

(1.) Whatever was the trial, there can be doubt that the Apostle represents himself as constantly troubled with some humiliating affliction, which marred his usefulness and broke his spirit. We learn from it to regard him, not as a man sustained by a naturally indomitable strength of mind and body, but as a man doing what he did by an habitual struggle against his constitutional weakness. What the humble station and illiterate character of the other Apostles was to them, that the "thorn in the flesh," and the "weakness of his bodily presence" was to him.

We learn, also, the source of his support. In what mode, indeed, this intercourse (if one may say so) with our Lord took place, we cannot tell; whether by vision, or by some more intimate though inward conviction. But the description of it is important, as being the only direct account of such a communication from the Apostle himself; and, therefore, as illustrating all the less direct or less authentic allusions to similar communications elsewhere. "The Lord" is still with him, the personal Lord, Jesus Christ, whom he had seen on the road to Damascus; he "entreats" him (*παρεκάλ-*

*λεσα*) as one still present; and the answer is returned, as in the moment of his conversion (Acts, ix. 5.), through articulate words. And those words exactly express that union of the Divine and human, of the "grace" or "favour" as of God, with the "weakness" as of man, which is the characteristic peculiarity of the representation of Christ in the New Testament. Lastly, this revelation is received by the Apostle as an abundant consolation, not only for the particular trial to which it referred, but for all "the weaknesses, insults, necessities, persecutions, and afflictions," to which he was exposed. If Christ was satisfied, he was satisfied; if Christ's strength became his strength through his weakness, then in his weakness he was strong.

(2.) The passage is also important, as illustrating some points in the Christian revelation, which, even to this day, are often not understood. First. The case of the Apostle is an undoubted instance of "the effectual fervent prayer of a righteous man" *not* "availing" for the object desired; in other words it teaches us that the precept of our Lord, "Ask, and it shall be given you," must not be understood as promising a direct answer to every prayer, but as expressing the certainty, that He who knows our infirmities be-

στενοχωρίαις, ὑπὲρ χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.

fore we ask, and our ignorance in asking, will, in the end, supply our needs with all that we require, although not with all that we desire, or think that we require. The Apostle prayed not for wealth, or honour, or wisdom, but simply, that a great impediment to his usefulness might be removed; and even this was not granted. And, in like manner, a greater than the Apostle had "offered up prayers and supplications with strong crying and tears," "earnestly, and in an agony, and the sweat as it were, great drops of blood falling down to the ground, saying, Father, if it be possible, let this cup pass from me" (Heb. v. 7.; Luke, xxi. 44.; Matt. xxvi. 39.); and yet the cup was not removed, and the prayer was not granted. There are other passages in the New Testament, which might indicate the same truth, but these are sufficient. If the prayer of Paul, and the prayer of Christ, were refused, none need complain or be perplexed.

But, secondly, this passage shows us how, whilst in the literal sense prayer may be unavailing, in a higher sense it is heard and granted. Although the trial remained, yet the Apostle was convinced that he had been heard. How, we know not; but in the solitude and suffering of that hour, the gracious words were borne in

upon his soul, which, whatever they had been, were sufficient in themselves to convince him that he was cared for, that he was loved by Him whom he had entreated. And, in like manner, in that more awful agony, of the sorrow exceeding sorrowful even unto death, although no words of assurance are recorded, and although the darkness and desolation still remained unremoved, yet we are told in language which it would be useless to criticise or analyse minutely, that "there appeared an angel unto him from heaven strengthening him" (Luke, xxi. 43.). So also, with others, even if there be no direct assurance of comfort, no visible answer to prayer, no certain consciousness of Divine love and tenderness, yet the examples of our Lord and His Apostle may serve to sustain us. We may believe, though we see and feel nothing, that there is a heavenly messenger at hand to strengthen us. We are heard like Him, "*in that we feared.*" (Heb. v. 7.) The answer that was returned in distinct words to the Apostle, "My grace is sufficient for thee," is still returned to us, although we hear it not.

Lastly, in the actual words of the answer to the Apostle, and in his acceptance of it, a distinct principle is announced of universal significance. "My

strength is made perfect in weakness," "When I am weak, then I am strong," are expressions which have now passed almost into the proverbial language of mankind. But it is of interest to see how this universal application is illustrated by their original meaning. It was true, in the highest sense, of Him that uttered it, that "*His strength was made perfect in the weakness of His sufferings.*" The Cross of Christ is, indeed, the strength of Christianity. It was true also, although not in the highest sense, yet still in a sense so great as to be a lesson and example to all the world, that His strength was perfected in the weakness of the Apostles, above all, of St. Paul. "I thank Thee, O Father, that thou hast concealed these things from the wise and prudent, and hast revealed them unto babes." Who can say how much of the purity and simplicity, and therefore universal strength of the first teaching of the Gospel, we owe (humanly speaking) to the humble station and uneducated character of the first Apostles, which thus received, at once and without perversion or intrusion of alien thoughts, the original impression of the Word made flesh? Let us conceive the Gospel originating in Alexandria or in Rome; or (if we prefer so to put it), let us ask why, in the purposes of God's providence, the Gospel originated, not in

Alexandria, or in Rome, but in Palestine and in Galilee? and we shall have a lively sense of what was meant by "Christ's strength being perfected in weakness." And, again, in St. Paul himself, it might have seemed at the time to all, as it did on this occasion seem to him, that the cause of the Gospel would have been better served, had he been relieved from his infirmity and gone forth to preach and teach with unbroken vigour of body and mind, his bodily presence strong, his speech mighty and powerful. But history has answered the question otherwise, and has ratified the Divine answer, in which the Apostle acquiesced. What the Apostle lost for himself, and what Christianity lost for the moment, has been more than compensated by the acknowledgment that he was beyond doubt proved to be, not the inventor of Christianity, but its devoted and humble propagator. In his own weakness lies the strength of the cause. When he was weakest as a teacher of the present, he was strongest as an Apostle of the future. And what his trial was to him and to the world on a large scale, that the trial of each individual Christian may have been ever since, the means in ways inconceivable to him now, of making himself and others strong in the service of God and of man.



PARAPHRASE XI. 16—XII. 10.—“*I return once more to boast of myself. Think not that this folly is natural to me, yet think even this rather than not hear my self-defence; and remember that I boast, not in my own character, and as Christ would have me speak, but as I am forced in self-defence to speak on this particular occasion, and following the example of the crowd of teachers who beset you with boasts of this very kind.*

“*And now that I have put off the character of an Apostle, and taken the character of a fool, you surely ought, according to your own practice, to listen to me patiently. For wise as you are, celebrated for your wisdom, fools, nevertheless, seem to have greater influence with you than wise men. These fools, as fools indeed they are, enslave you, plunder you, make you their prey, tower over you, insult you with blows on the face. Such are the teachers to whom you gladly submit yourselves; and I, in comparison, am far inferior. I can do none of these things, I am covered with dishonour, and am broken down with weakness. Yet after all (to speak seriously, though still speaking not as an Apostle, but as a fool), whatever be their grounds of confidence, I have the same; precisely the same as regards their descent from God's chosen people, far more, as regards their service of Christ; far more, though in thus speaking of it you will think me, not merely a fool, but a madman. There is, indeed, no comparison; I need no longer speak of them; I need only enumerate the hardships, the weaknesses, if so you will call them, of my own life. My labours have been beyond ordinary measure, my scourgings beyond all bounds, my perils even of death, numerous. Five times I have been*

*exposed to the severe punishment of the Jewish flagellation, thrice to that of the Roman magistrates ; once I was stoned, thrice I was shipwrecked, a whole night and day I was in the sea. My travels have been numerous ; and in them too I have encountered all the perils of travel, the perils of swollen torrents, of robbers and pirates, of Jewish enemies, of heathen mobs, in the crowded city, in the lonely desert, on the stormy sea, from false Christians. My trials and troubles and sleepless nights have been numerous ; with hunger and thirst and days without food again and again ; with cold and with scanty clothing. And (not to go through all the points which I might name), there is besides all this, the daily concourse of those who flock to hear me, and the anxiety for all the congregations which I have converted ; amongst whom, if there is any one weak, I too am weak with him, and for his sake ; if any caught in a snare, I am scorched in the flame of his temptation.*

*“ I have spoken of my weakness. Of my weakness then let me boast, if I must still continue to boast. I drop all irony. I speak the very truth itself, as God, the Father of our Lord Jesus Christ, through all ages Blessed, well knows. Let me begin at the beginning. It was at Damascus, under the government of the Arabian chief Aretas, that his viceroy guarded the city to take me ; and in a rope-basket I was let down over the side of the wall. — Here I find myself again on the verge of continuing my boast ; it is not becoming for me to do so, but I must.—I shall speak of the visions and revelations of Divine secrets which Christ has vouchsafed to me. I know a man who lived in Christ fourteen years ago, — whether he was literally carried up, or whether heaven was disclosed to him, I know not, God only knows—but he was carried away beyond the region*

*of the clouds of earth, beyond the visible sky, into the invisible heaven above ; and there, again, — whether literally or not, I know not, God only knows — he was carried away into the garden of the Lord, into the presence of God, and heard words which were no human words, which man cannot speak, though God may. Of this man, thus far removed from my own individual consciousness, I will boast ; but of myself only in my weaknesses. I might boast, if so I wished it, and yet not be a fool, though before in irony I said that I should be ; but I forbear lest you should regard me with superstitious reverence beyond what you hear and see. And it was for this very purpose, lest I should be raised too high by the excess of the revelations of which I have spoken, that there was planted in my weak mortal frame a stake, as of impalement, on which I writhe like one crucified : an angel of the adversary was sent to smite me, like Job, whilst thus exposed before him ; for this very purpose, I say, lest I should be raised up too high. When this pressed hard upon me, I thrice entreated the Lord, that my enemy may depart from me, and thrice He has answered to me “ My loving favour suffices for thee ; my strength is perfected in weakness.” Most gladly, therefore, will I boast in these my weaknesses, in order that the strength of Christ may overshadow me. Therefore I take pleasure in weaknesses, in insults, in necessities, in persecutions from my enemies, in difficulties of all kinds, for Christ’s sake ; for when I am most weak, I know that I am most strong.”*

(3.) *Concluding Explanations, Warnings, and Salutations.*

XII. 11—XIII. 13.

<sup>11</sup> Γέγονα ἄφρων<sup>a</sup>. ὑμεῖς με ἠναγκάσατε. ἐγὼ γὰρ αἰφει-  
λον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑπέστησα τῇ ὑπερ-

<sup>a</sup> add *καυχώμενος*.

11. The long burst of passionate self-vindication has now at last expended itself, and he returns to the point from whence he diverged at x. 7., where he was asserting his intention to repress the disobedience of those who still resisted his authority at Corinth. Before, however, he enters again upon this, he looks back, as it were, over the long digression; and resumes here and there a thought which needed explanation or expansion. Hence, although this concluding section stands apart from the interruption of x. 10—xii. 10., and is truly the winding up of the main argument begun in x. 1—7., it is filled with traces of the torrent which has passed through his mind in the interval. His “folly” (xi. 1—10.), the “commendatory” epistles (iii. 1, v. 12.), the “Apostolical” pretensions of his opponents (xi. 12. 13.) are resumed, in verse 11.; his miracles and sufferings (xi. 23—28.) in verse 12.; the question of self-support (xi. 12.) in verses 13—18.; the strength and weakness united in Christ (xii. 9.) in xiii. 3. 4. 9.

γέγονα ἄφρων. “*I have been a fool.*” This is the expression of the Apostle’s first feeling on looking back at what he has said. “It is over now (γέγονα): and that one word ἄφρων (‘fool’) [already used so often, see on xi. 1.] sums it all up; how far used in irony, how far in sober truth, it is needless to determine.”

ὑμεῖς με ἠναγκάσατε. “It was *you* who compelled me; *i. e.*, “It was not *my* doing, but *yours*” [for you ought to have saved me the task of commending myself].

This clause implied, but not expressed, furnishes the ground for the next sentence. ἐγὼ γάρ, κ. τ. λ.: “You ought to have commended me; “for *I* ought to have been commended by *you*”; ὑμῶν being as emphatic as ἐγώ. “It was *your* business not *mine*.” But the position of ἐγώ, and the connexion of the next clause, make it probable that there is implied the further sense, “*I*, and not my opponents, ought to have been the object of your commendations.” For the feeling of looking for the attestation of his Apostleship to the Corinthians themselves,

λίαν ἀποστόλων, εἰ καὶ οὐδὲν εἰμι. <sup>12</sup> τὰ μὲν σημεῖα τοῦ ἀποστόλου κατεργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, <sup>a</sup> σημεῖοις καὶ τέρασιν καὶ δυνάμεσιν. <sup>13</sup> τί γάρ ἐστιν ὁ ἡσώθητε <sup>b</sup> ὑπὲρ.

<sup>a</sup> add ἐν.

<sup>b</sup> ἡττήθητε.

compare iii. 1. 2.; and 1 Cor. ix. 1. 2.

οὐδὲν γὰρ ὑστέρησα. "I, and not they, should have been commended; for I showed myself equal to them:" see on xi. 5. οὐδὲν εἰμι. Compare 1 Cor. xv. 8—10.

12. This is the proof of his Apostleship, brought forward for a moment, but not carried out. μὲν must refer to some antithesis which is omitted. The first σημεῖα is used generally for "proofs" or "signs," the second σημεῖοις more especially for "miraculous signs," as in Rom. xv. 19., Heb. ii. 24., and in the Acts and Gospels. τέρασιν, "wonders," is used here, and often in the Acts, of the Apostolic miracles; but never (except in John, iv. 8.; Acts, ii. 22.) of the miracles of Christ. δυνάμεσιν, "mighty miracles," as in 1 Cor. ii. 4., xii. 10. 28. The three words occur together in Rom. xv. 19., Heb. ii. 4. ὑπομονή refers to his hardships. The passage is remarkable as containing (what is rare in the history of miracles) a direct claim to miraculous powers by the person to whom they were ascribed. To this passage must be added 1 Cor. ii. 4., where, as here, Corinth is the scene of their performance, and Rom. xv. 19., where the claim extends to the whole range

of the Apostle's journeys from Jerusalem to Illyricum.

τοῦ ἀποστόλου. "Of him who is invested with the Apostolical mission:" as, in English, "of the Apostle;" meaning, not any special individual, but the ideal of the office. κατεργάσθη. "were wrought," i.e. speaking of himself only as an instrument.

13. τί γάρ ἐστιν ὁ ἡσώθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας; This continues the same train of thought. "The proofs of my Apostleship were sufficient for you; for there was nothing wanted to complete them." ὑπὲρ τὰς λοιπὰς ἐκκλησίας. "Beyond the other Churches to which I have preached." At this point he is reminded of the objection which he has already noticed in xi. 7.; viz. that his not receiving maintenance from them was a proof, either of his want of power to exact it, or of his want of affection for them. "When I speak of your having every proof of my power and my affection for you, I remember that there is one point in which you may consider yourselves aggrieved." This topic occupies him for the next five verses (xii. 14—18). αὐτὸς ἐγώ. "I myself," refers to the fact that though

τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χάρισασθέ μοι τὴν ἀδικίαν ταύτην. <sup>14</sup> ἰδοὺ τρίτον τοῦτο<sup>a</sup> ἑτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω<sup>b</sup>. οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλὰ ὑμᾶς. οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις. <sup>15</sup> ἐγὼ

<sup>a</sup> om. τοῦτο.

<sup>b</sup> add. ὑμῶν.

he did not receive support, his companions did. See on xii. 16. "The only point of which you can complain, is that I, in my own person, have refused support; your complaint does not apply even to my companions; they have received support."

κατενάρκησα. See on xi. 9. χάρισασθέ μοι τὴν ἀδικίαν ταύτην. Ironical, like xi. 7. "Did I commit an offence (ἁμαρτίαν ἐποίησα) in abasing myself that ye might be exalted?"

14. ἰδοὺ τρίτον τοῦτο, κ. τ. λ. "Look at the proof of my love. This is the third time that I am ready to travel to you. Once I have been actually" (*i. e.* on his first visit in Acts, xviii. 1.); "a second time I intended to come" (*i. e.* according to the plan mentioned in i. 15. 16.); "the third time, on the present occasion, I am now ready." He speaks of his readiness to make the journey as a proof of his affection, just as his not having made the journey proposed in i. 15. 16. was regarded by them as a proof of negligence or disregard.

καὶ οὐ καταναρκήσω. "I am coming; and, when I come,

I shall still follow the same practice of not being burdensome." The two tenses of κατενάρκησα and καταναρκήσω are opposed to each other.

οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλὰ ὑμᾶς. "If I love you, it must be yourselves, and not your money that I seek." Compare Aristotle's definition of Friendship or Affection (φιλία) in Ethics, viii. 3.

οὐ γὰρ ὀφείλει, κ. τ. λ. "And this is my duty, for I am in the place of a parent to you; and parents are bound to provide for the wants of the children, not children for their parents." Compare 1 Cor. iv. 14. 15.: "As my beloved sons I warn you... Ye have not many fathers, for... I have begotten you." 2 Cor. xi. 2.: "I have espoused you to one husband."

15. ἐγὼ δὲ ἥδιστα, κ. τ. λ. "But I will do even more than parents. I will both spend and be myself squandered in your behalf." ἐκδapaνηθήσομαι is a climax, both as being in the passive, and also as expressing more strongly by ἐκ the entire consumption of his powers for their sakes. Compare: "Animæque magnæ prodigum Paullum," Hor. Od.

δὲ ἥδιστα δαπανήσω<sup>a</sup> καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν, εἰ περισσοτέρως ὑμεῖς ἀγαπῶν ἥσسون<sup>b</sup> ἀγαπῶμαι.

16<sup>a</sup> Ἔστω δέ, ἐγὼ οὐ κατεξάρησα ὑμᾶς· ἀλλὰ ὑπάρχων πανούργος δόλω ὑμᾶς ἔλαβον. 17 μὴ τινα ὦν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; 18 παρεκάλεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μὴ τι ἐπλεονέκτησεν

<sup>a</sup> add εἰ.

<sup>b</sup> ἥττον.

i. 12. 38. The meaning is obvious, whether καὶ be omitted as in A. B. F. G., or retained as in D<sup>3</sup>. E. J. K. "If," or "even if, I receive hatred for love."

16. Ἔστω δέ. "But, you may say, let it be so." "You grant me so much—you grant that *I* in my own person was no burden to you; but, inasmuch as I am of a crafty character, I caught you by stratagem." The whole sentence is an objection attributed by the Apostle to the Corinthians. They might, he supposes, suspect that, whilst he abstained from collecting money from them himself, he might have availed himself of the collection made for the Jewish Christians by Titus. "It was apparently to guard against a suspicion of this kind that he had sent *two*, instead of *one*, for that contribution, "avoiding this, that no man should blame us in this abundance which is ministered by us; providing for honest things, not only in the sight of the Lord, but also in the sight of men" (viii. 20. 21.). In Latin the whole sentence would have been prefaced by "*At enim.*" ὑπάρχων here,

as in viii. 17.; 1 Cor. xi. 7., expresses the habitual state or condition of the person, and is therefore equivalent to the Latin *Quippe qui essem*, "Because I was," or "inasmuch as I was." πανούργος, "cunning," as πανουργία, in xi. 3., iv. 2., 1 Cor. iv. 19. The adjective πανούργος is only used here in the New Testament.

17. The Apostle indignantly and abruptly repels the suspicion. "Surely there was no one whom I have sent, by whom I made a gain of you?" The sentence is a mixture of two constructions: μὴ διὰ τίνος ὦν ἀπέσταλκα, ἐπλεονέκτησα, and μὴ τινα ὦν ἀπέσταλκα, ἀπέστειλα εἰς τὸ πλεονεκτεῖν ὑμᾶς.

18. παρεκάλεσα Τίτον. "I exhorted" or "charged Titus to go on the mission of making the contribution." It is the same word as is used in describing the same transactions in viii. 6. 17.; 1 Cor. xvi. 12.

συναπέστειλα τὸν ἀδελφόν. "I sent with him the brother whom you know, with the view of preventing this suspicion:" see viii. 28. 29. The Syriac has "the brethren,"

ὁμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσιν;

19 Πάλαι<sup>a</sup> δοκεῖτε ὅτι ὑμῶν ἀπολογούμεθα.<sup>b</sup> κατέναντι<sup>c</sup> Θεοῦ

<sup>a</sup> πάλιν.

<sup>b</sup> ἀπολογούμεθα;

<sup>c</sup> κατενώπιον τοῦ.

which would refer to both the brethren mentioned in viii. 18—21.

μή τι ἐπλεονέκτησεν ὑμᾶς Τίτος; "Surely Titus made no gain of you?"

οὐ τῷ αὐτῷ πνεύματι περιπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσιν; "Did not we (*i. e.* Paul, Titus, and the brother) walk in the same spirit, and in the same footsteps?" To identify Titus with himself he changes the person, and, where we should have expected *περιπατήσῃ*, has *περιπατήσαμεν*.

Here, as in v. 7., he follows out the precise meaning of *περιπατεῖν*: and, therefore, though in the first clause, it is taken in its general sense, where the metaphor is almost lost, "Walk by the same spirit" (as in Acts, ix. 31., xxi. 21.); in the second clause the metaphor is preserved: "walk," or "tread," "in the same footmarks." *ἴχνεσι* is so used with *στοιχεῖν* in Rom. iv. 12., with *ἐπακολουθεῖν*, in 1 Pet. ii. 21. In both these passages the word is followed by the substantive to which it refers, "the footsteps of faith," "the footsteps of Christ." And so it is here. He means that he and Titus walked both *in the spirit and in the footsteps of Christ*.

For the phrase, compare

Philo, *περὶ Φιλανθρωπίας*, i. p. 385.; τοῖς αὐτοῖς ἴχνεσιν ἐπακολουθήσαι.

The whole passage is remarkable for its great abruptness: hardly a clause is complete. It also shows that the first mission of Titus on the contribution preceded this Epistle. See on viii. 1.

19. He now returns to the main subject of this part of his Epistle, his Apostolic authority, which he had begun in x. 1—9., resumed in xii. 11—12., interrupted by the parenthesis in xii. 13—18., and now finally resumes.

Instead of *πάλιν* ("a second time"), in D. E. J. K. is to be read *πάλαι* ("for a long time," with A. B. F. G.). Both would make sense. If *πάλιν* had been correct, it would refer back to the former places in the Epistle (iii. 1. Ἀρχόμεθα *πάλιν* ἑαυτοὺς συνιστάνομεν: v. 12. *πάλιν* . . . συνιστάν). But probably the reading of *πάλιν* here was suggested by the occurrence of the word there, which, in fact, makes it less probable that it should occur here. The real reading *πάλαι* refers to the misapprehension which might exist as to the general apologetic tone which does, in fact, pervade the whole Epistle. In this case, a full stop at



ἐν χριστῷ λαλοῦμεν, τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. <sup>20</sup> φοβοῦμαι γὰρ μή πως ἐλθὼν οὐχ οἶους θέλω

ἀπολογούμεθα, as in Lachmann, is better than a question.

"Not once or twice only, but through the whole course of the Epistle, you are thinking that we are employed in defending ourselves." The word ἀπολογούμεθα is suggested by the vindication of himself in xii. 16—18. from the charge of meanness; but refers also to the whole tone of the Epistle. The word, as a verb, is used in his Epistles besides, only in Rom. ii. 15.; but the substantive (ἀπολογία) occurs in the same sense in 1 Cor. ix. 3. ("This is my defence to them that question me.")

The next clause shows that ὑμῶν is emphatic; as might be inferred from its position before ἀπολογούμεθα. "Do you think that it is before *you* that I make my defence? No: it is not before you; it is in the presence of God, it is in the spirit of Christ that I speak." This passage presents an exception to the general object of the Epistle, in which he endeavours throughout, to represent himself and the Corinthians as on equal terms. Here we have an indication of the same independence of character as appears in his conduct at Philippi (Acts, xvi. 37.), and at Jerusalem (Acts, xxii. 25.), with regard to the Roman magistrates. In the First Epistle, com-

pare iv. 3.: "With me it is a very small thing that I should be judged of you."

For the expression κατέναντι θεοῦ ἐν χριστῷ, see on ii. 17., where exactly the same expressions occur, in a very similar context.

He now proceeds to give the same reason for his apologetic tone that he had given by implication iii. 1., and expressly in v. 12.: "We commend not ourselves again to you, but *give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart.*" So here the sense is, "I am not defending myself, but all that I do is for your building up." In the word ἀγαπητοί, "beloved," which he has only used once before in this Epistle (vii. 1.) on a similar occasion, we seem to see the sudden return of affectionate warmth, which in the sterner and more independent tone of the first part of this sentence he had for a moment deserted. In the expression οἰκοδομῆς ("building up"), there is a return to the general train of thought in x. 1—7., which is here resumed.

20. He goes on to give, more precisely, his reasons for this self-defence. "I defend myself, lest you should fall a prey to my opponents." What follows strongly confirms what

εἴρω ὑμᾶς καὶ γὰρ εὐρεθῶ ὑμῖν οἶον οὐ θέλετε, μή πως ἔρις<sup>a</sup>,

\* ἔρις.

was said on x. 1., that an interval must have elapsed between the writing of this last portion of the Epistle (x. 1—xiii. 13.) and the earlier portion (i. 1—vii. 16.). It seems hardly possible that, with the thoughts of vii. 9—16. fresh in his mind, the Apostle should have anticipated the return of those very evils which he there so confidently believed to have been repressed. Compare especially verse 21., “who have not repented” (μὴ μετανοήσαντων), with the detailed eulogy on their “repentance” for those very sins in vii. 9—11.

μή πως. The two words are here, as in the next clause, to be united, so as not to connect πως with ἔλθων. “Lest if so be.” In the third clause μή πως is exchanged for μή, the doubt implied in μή πως naturally dwindling away as he advances in his statement. His fears are first general, lest the friendly relations which he had so earnestly hoped to see re-established between himself and his converts should be disturbed; lest they should have turned away from him, and he should be compelled to assume towards them the severity which (in 1 Cor. iv. 21.; 2 Cor. i. 23., x. 1—7.) he had much deprecated. The immediate transition from his fears for them to his fears for himself is characteristic of the general sympathy and identi-

fication of interests which pervade the whole Epistle. For the particular turn of expression, comp. xi. 12., Gal. iv. 12.

The two next fears which he expresses more particularly are, to a certain extent, the explanation of the double fear which he has just expressed with regard, first to the Corinthians, and then to himself. He fears lest they shall be turned away from him by factions and misrepresentations; he fears lest he shall be driven to use severity by their impenitence. But it would be too formal to suppose this arrangement to constitute the whole framework of the sentence. It is also of the nature of a climax, in which his fears, after first expressing themselves in their most general form, then break out into an impassioned enumeration of all the evils of faction, which he had attacked in the opening Chapters of his First Epistle, and then again settle especially on the particular evil of sensuality which had been the express subject of both Epistles.

μή πως ἔρις, κ. τ. λ. The vehemence of his language has caused him to omit the verb—which may be either ὦσι or εὐρεθῶσι from the adjacent clause. This is the only passage in the Second Epistle, where there is an express allusion to the factions described in the four earliest Chapters of

ζήλος<sup>a</sup>, θυμοί, ἐριθείαι, καταλαλιαί, ψιθυρισμοί, φύσιώσεις,

• ζήλοι.

the First. The accumulation of words serves to show his indignation, and also to present a lively picture of the evils introduced into a Christian Church, by the revival of this old disease of the Grecian commonwealths. The catalogue becomes more definite and more aggravated as it goes on.

The four first words express the disorder in its more general form, and occur in the same order in Gal. v. 20., preceded by ἔχθραι, and followed \*by διχοστασίαι and αἵρέσεις.

ἔρις A., ἔρεις B<sup>2</sup>. D. E. F. G. J. K., "quarrel," used of the factions in 1 Cor. i. 11., iii. 3. In 1 Cor. i. 11., the form is ἐριδες.

ζήλος may be either "anger," or "envy." But probably "anger," "indignation," which in all the passages where it is used in the New Testament in a bad sense (Acts v. 17., xiii. 45.; Rom. xiii. 13.; 1 Cor. iii. 3.; Gal. v. 20.; James, iii. 14. 16.), suits the context better. In all the passages of St. Paul where it is thus used, it is joined, as here, with ἔρις, in St. James, with ἐριθεία.

Θυμοί, is "passion," "rage," always used in connexion with some ebullition of anger, and in the Authorized Version usually translated "wrath." The plural is unusual, and probably is occasioned only by the attraction of the plurals

in the rest of the sentence. If it have any force, it must be "bursts of rage," &c.

ἐριθεία is derived from ἐριθος, "a hired labourer," and thence used either: (1.) for "low envy," such as hired servants might be supposed to entertain; or, (2.) for "cabal" or "mob," such as would be formed from persons of that class; such as were to be found in Greek cities, and are alluded to under the name of ἀγοραῖοι or πόνηροι (see Acts, xvii. 5. at Thessalonica, and Acts, xviii. 14. at Corinth). At Rome, the corresponding phrase was the *turba forensis*. In Aristotle's Politics (v. 2, 3.) it is used in this sense, and is enumerated amongst the seven causes of Greek revolution.

"Cabal" or "ambition," therefore, seems the most natural translation of the word in the New Testament. Besides this place, it occurs only in Rom. ii. 8.; Gal. v. 12.; Phil. i. 17., ii. 3.; James, iii. 14. 66. Rückert was the first commentator who gave it this its true sense.

καταλαλιαί and ψιθυρισμοί describe the acts in which this factious spirit was expressed. καταλαλία (which only occurs once elsewhere in the New Testament, 1 Pet. ii. 1.), is "open detraction." ψιθυρισμός "whispering," i. e. "secret calumnies" (so in Eccclus. xxi. 28. ψιθυρίζω, and in Rom. i. 30.

ἀκαταστασίαι. <sup>21</sup> μὴ πάλιν ἐλθόντος μου ταπεινώσει με· ὁ δὲ θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προσημαρτη-

\* ἐλθόντα με ταπεινώσει ὁ θεός.

ψιθυριστάς, where it is used, as here, with καταλάλους).

φυσιώσεις and ἀκαταστασίαι express the actual mischief produced. φυσίωσις occurs nowhere else in the New Testament. But the well known meaning of φυσιώω shows that it is "insolence." Here, as in θυμοί, what would naturally have been a singular noun becomes plural from the other plurals in the sentence. ἀκαταστασίαι, "disorders," "tumults." See on vi. 5.

21. He now returns to the more especial stain on the Corinthian Church, which he hoped had been removed.

πάλιν ἐλθόντος, "on my second visit," i. e. the one which was about to be made. It implies that there had been but one before.

There are two variations in the usual reading: (1.) ἐλθόντος μου ταπεινώσει με, in A. B. F. G.; and, (2.) ἐλθόντα με ταπεινώσει με, in D. E. The first, though making an irregular construction, is probably the right reading, corrected, for the sake of greater regularity, first into the reading of D. E., and then into that of the Received Text. No difference is made in the sense.

(2.) ταπεινώσει B. D. E. F. J. G., for ταπεινώσει A. K., a confusion naturally arising from the similar pronunciation of ει

and η by the later Greek copyists. Lachmann adopts ταπεινώσει, and makes it a question. "Surely God will not humble me?"—This is, to a certain extent, favoured by the use of μὴ for μήπως; a change, however, which can be accounted for, if the ordinary reading be kept, by what has been said on xii. 20. And perhaps he would not here mean to express so decided a negative as would be implied in Lachmann's punctuation.

ταπεινώσει, "cast down." Compare the same word similarly used in vii. 6.

πρὸς ὑμᾶς cannot be taken with ἐλθόντα, "to you," unless the reading of D. E. be adopted, and must therefore be "in relation to you."

πενθήσω, "have to lament." He probably means that he laments the necessity of punishing: else it would not be easy to see why he speaks of many instead of all who have sinned. πενθέω is usually intransitive.

τῶν προσημαρτηκόντων. The πρὸ may refer to the time before their conversion, but rather to the time in which they should have repented; as if the sense were: "Those who have sinned first, and did not repent afterwards." There is also a tendency both in the Greek language generally, and in the Greek of the New Tes-

κότων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἢ ἔπραξαν; XIII. <sup>1</sup>τρίτον τοῦτο ἔρχομαι πρὸς

tament in particular, to use *πρὸ* in compound verbs without any very definite meaning, as in xi. 5. Compare *προάγω*, 1. Tim. 1. 18.

*προαμαρτάνω* is only used in the New Testament here and in xiii. 20.

It may be observed that, as the sins here spoken of were past, *μετανοησάντων* approaches more nearly than is usually the case to the modern sense of "repentance," i.e. not "change of life," but "sorrow for sin." It is evident, however, that the persons of whom the Apostle here speaks, could not really have relinquished the principle of the sin. The state of mind which he here laments is the same as that which he attacks in 1 Cor. v. 1., where, although there was but one individual concerned, the whole community partook of the sin, by not having expressed any horror against it.

*ἐπὶ τῇ ἀκαθαρσίᾳ, κ. τ. λ.* This probably belongs both to *μετανοησάντων* and to *πενθήσω*, "after" or "in consequence of." See for a similar position of words, 1 Cor. xv. 19.

The three words express sensual sins, and are similarly joined in Gal. v. 19. It is needless to distinguish them more particularly.

XIII. 1—2. There is no break in the argument. He has expressed his fear of what he

should find when he came: he here expresses his full intention of coming. Once he had been there; a second time he had intended to come; now the third time he was actually coming. It is probably with the view of expressing more strongly that he should come without fail, that the expression, "I am ready to come," in xii. 14. is here exchanged for "I am coming." For this future sense of *ἔρχομαι*, compare *ἀπόθνησκει* in John, xxi. 23.

The words which follow, though without any indication of quotation, are from Deut. xix. 13.

It is possible that the Apostle means merely to say that, on his arrival at Corinth there shall be a formal trial, in which the guilt of the offenders shall be proved according to the Law of Moses; a supposition which acquires some support from the fact, that in the only rule laid down in the Gospels for dealing with offending Christians, an allusion to this rule occurs. "If he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word shall be established." (Matt. xviii. 16.). But it is unlikely that the Apostle should express himself either so formally or so imperfectly; and the context

ὑμᾶς. ἐπὶ στόματός δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα. <sup>2</sup> προσέρηκα καὶ προλέγω, ὥς παρὼν τὸ δεύτερον καὶ ἄπὼν νῦν<sup>a</sup>, τοῖς προσημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν, ὅτι

<sup>a</sup> νῦν γράφω.

suggests another interpretation, which must indeed suppose the recognition of such a rule in the Christian society, but which need not imply that the Apostle is here directly expressing his intention of acting upon it. The journeys of the Apostle, accomplished or intended, occupy throughout the Epistle a prominent place in his mind; and now they assume almost a distinct personal existence in his mind, as though each constituted a separate witness or attestation to his assertion. The first witness was that which he had delivered during his first visit, or in his First Epistle (iv. 20.); to which he refers in the word "I have said before" (*προσέρηκα*). The second witness was that which he now bore on his present journey and through his present Epistle, which was intended to supply the place of the intended journey (i. 15.; 1 Cor. xvi. 7.) now abandoned by him. To this witness he refers in the word *προλέγω*. "I speak beforehand," i. e. "before my next visit;" and he strengthens this witness by representing himself as in a manner present on that second visit which had really been postponed (*ὥς παρὼν τὸ δεύτερον*). It is by thus reckoning his Second Epistle as being

virtually a second visit, or, at least, a second witness, that he was enabled in the first verse to call the visit which was now about to be actually accomplished, "his *third*" visit. And this third visit would be reckoned as the third witness, if it were necessary that the words quoted from Deuter. xix. 13., were to be literally complied with.

This explanation is harsh; but its harshness is mitigated by two considerations: (1.) The liveliness of conception with which every thing relating to his journeys is present to his mind, so that he, as if were, appears to himself a different person, and, therefore, a different witness in each journey accomplished or proposed. (2.) The familiarity of the image of witnesses in that age. Compare the celebrated passage in 1 John, v. 5—7. respecting the three earthly (and in later MSS, the heavenly) witnesses. καὶ ἄπὼν must be "*although absent*." νῦν, though referring especially to ἄπὼν, yet must also be taken with παρὼν. Comp. xii. 21. A. has ἐτοίμως ἔχω, but needlessly, and probably taken from xii. 14.

τοῖς προσημαρτηκόσιν. See xii. 21.

τοῖς λοιποῖς πᾶσιν, "to

ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι. <sup>3</sup> ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν <sup>4</sup> (καὶ γὰρ [εἰ] ἐσταυρώθη ἐξ ἀσθενείας,

all who had not sinned, but who still might require a warning."

For the sense compare 1 Cor. v. 3.: Ἐγὼ ὡς ἀπὸν τῷ σώματι, παρὼν δὲ τῷ πνεύματι.

For the threefold repetition of *πρὸ* in *προεῖρηκα*, *προλέγω*, and *προημαρτηκόσιν*, compare ix. 5.; it is as though he said, "as you have been beforehand in sinning, so I have been beforehand in warning."

*εἰς τὸ πάλιν* is the gradual approximation to the use of *εἰς* (as, in modern Greek) for "in" in all cases. So *εἰς τὸ σάββατον*, Acts, xiii. 42.

3. In what follows (3—10.) there are two conflicting trains of feeling: First, the main tenor of the argument, which is, in x. 1—7., xii. 11. 12., xiii. 1. 2. (as before in 1 Cor. iv. 19—21.), to assert his authority over them, and assure them that he could prove it. But this is interrupted by the desire, in x. 2., xii. 19., xiii. 5—10.; as in i. 23—ii. 11., to leave them to work out their own reformation without the necessity of his interference. The keynote of both these feelings is the word *δοκιμή*, "proof." It is like the marching and counter-marching of armies. He is to give a *proof* of his power, unless (as he hopes)

they will be beforehand with him in giving a *proof* of their reformation.

*δοκιμὴν* . . . τοῦ ἐν ἐμοὶ λαλοῦντος χριστοῦ: "A proof that Christ speaks in me." *δοκιμή* is either "trial" or, as here "a proof after trial." The transition between the two meanings is seen in the connexion of *δοκιμάζετε* and *ἀδόκιμοι* in verse 5., as between *probo* and *probus* and *reprobus* in Latin.

ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ ἀλλὰ δυνατεῖ ἐν ὑμῖν. "For He is not weak, but strong in avenging upon you by supernatural punishments the sins you have committed." The change from *εἰς ὑμᾶς* to *ἐν ὑμῖν* appears at first sight to be emphatic, but is only a variation such as frequently occurs in the Apostle's style. Comp. x. 1.: *τάπεινος ἐν ὑμῖν, θάρρῳ εἰς ὑμᾶς*.

In the words *οὐκ ἀσθενεῖ*, "He is not weak," he refers back to xii. 9.: "Strength is perfected in weakness." As if to say, "Though in one sense He is weak, in another sense He is strong;" and this he expands in the next verse.

4. *καὶ γὰρ*. "For in fact, if He was crucified in conformity with His mortal weakness, it follows in like manner that He lives in conformity with the Divine power which raised

ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ· καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν<sup>a</sup>, σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ [εἰς ὑμᾶς]), <sup>b</sup> ἑαυτοὺς πειράζετε εἰ ἔστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς χριστὸς

<sup>a</sup> καὶ γὰρ, καὶ . . . ζήσομεθα.

Him from the dead." He died because He was man; He rose again, and lives, because He was the Son of God. Ambrosiaster and Pelagius seem to have read ἐξ ἀσθενείας ἡμῶν as they quote the passage, "ex infirmitate nostrā." But no extant MS. gives this reading. Compare for the same connexion of thought with regard to His death, Phil. ii. 8.: "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross;" with regard to His resurrection, Rom. i. 4.: "Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead;" with regard to both, 1 Pet. iii. 18., "Put to death in the flesh, but quickened by the Spirit."

καὶ γὰρ ἡμεῖς, κ. τ. λ. This gives a further reason for the clause "who is strong in you," as well as an expansion and proof of the clause immediately preceding. "The proof that Christ is strong in you, that He still lives and acts, is that I am weak and share His weakness, yet I also in my dealings with you shall share His life by the same Divine power." Com-

pare John, xiv. 19.: "Because I live, you shall live also." Rom. v. 10.: "We shall be saved by his life." In this case the "life" thus imparted is spoken of as specially manifested in the supernatural visitation of the sins of the Corinthian Church. For the repetition of καὶ γὰρ compare the repetition of μὴ, in xii. 22.; of γὰρ in xiii. 8. 9.

5. ἑαυτοὺς πειράζετε, εἰ ἔστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε. He breaks off abruptly with his argument, and appeals at once to their own experience: "I have spoken of my power over you. But after all, it is *yourselves* that you ought to examine; it is *yourselves* that you ought to prove; *your own* faith, and *your own* consciousness of the presence of Christ *amongst* you, is the best proof of His being in me." It is in the same spirit as that in which he has so often addressed them, 1 Cor. ix. 2., "The seal of my apostleship are ye in the Lord;" 2 Cor. i. 24., "By faith you stand;" iii. 2., "Ye are our epistle."

ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς ὅτι Ἰησοῦς χριστὸς ἐν ὑμῖν ἐστίν; "Or is it that you do not rightly know your own selves, and perceive that Jesus



ἐν ὑμῖν [ἐστίν]; εἰ μὴ τι ἀδόκιμοί ἐστε. Ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι. Ἐυχόμεθα<sup>a</sup> δὲ πρὸς τὸν Θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα ἡμεῖς δόκιμοι

<sup>a</sup> εἶχομαι.

Christ is amongst you through my preaching?" He uses the same expression ἐν ὑμῖν ("in you") for Christ's presence in them, that he had before used in xiii. 3. for Christ's presence in himself. The two were in his view identical.

εἰ μὴ τι ἀδόκιμοί ἐστε. "And He is in you, unless you have no proof of His Spirit to show." For this sense of ἀδόκιμος, compare 1 Cor. ix. 27. like the Latin "reprobus," which is the Vulgate translation of it. At the same time, it possibly has the tinge of an active sense, from δοκιμάζετε, "unless you are wholly without discernment," as in ἀδόκιμον νοῦν in Rom. i. 28. Compare a similar appeal to the consciousness of spiritual gifts in Gal. iii. 2., "Received ye the Spirit by the works of the law, or by the hearing of faith?"

εἰ μὴ τι. "Unless I can suppose that you are." For this form of εἰ μὴ see Cor. vii. 5.

6. Ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι. The previous sentence is broken in upon by the thought which the last words, εἰ μὴ τι ἀδόκιμοί ἐστε, suggest. "But, if it should so be that you have no proof of Christ's presence, I trust that you will know

when I come, that I at least am not without this proof." In classical Greek the sense would have been rendered clearer by γέ, or some such particle, affixed to ἡμεῖς.

7. This slight interruption of bitterness is immediately modified by the gentleness of the next sentence. The Apostle's feeling is the exact reverse of that rebuked in the Prophet Jonah, when (Jonah, iv. 1.) he was "angry" "and displeased exceedingly" because his prophecy was frustrated by the repentance and restoration of Nineveh. "I trust that you will find that Christ is in me; but it is much rather my prayer to God that I may find Him in you, and so be spared the pain of using severity." "I pray that you may do nothing evil; and my object in this prayer is, not that I may be proved to be an Apostle, but that you may be proved to be Christians, even although we lose thereby the means of proving our Apostleship."

He thus uses ἀδόκιμος, in two different senses. In one sense, he would not be ἀδόκιμος ("without proof"), if the Corinthians were reformed; because their reformation would be his best proof of Apostleship. In another sense, he

φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ᾤμεν. <sup>8</sup>οὐ γὰρ δυνάμεθα τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας. <sup>9</sup>χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ᾔτε· τοῦτο καὶ <sup>a</sup>εὐχόμεθα τὴν ὑμῶν κατάρ-

<sup>a</sup> δὲ καί.

would be ἀδόκιμος ("without proof"); because he would then lose the opportunity of displaying his power. It is the same kind of contrast, as in vi. 9., he draws between the different phases which his character presents, "As deceivers, and yet true; as unknown and yet well known; as dying and, behold, we live;" to which he might have added, "as without proof, and yet as approved" ("ὡς ἀδόκιμοι καὶ δόκιμοι"). This figurative sense of ἀδόκιμος is expressed by ὡς.

The passage is remarkable as exhibiting in a strong form the feeling which the Apostle elsewhere exhibits, that his Apostleship, his happiness, his very salvation were nothing in his eyes, compared with the welfare of his converts. Compare Rom. ix.: 3., "I could wish myself accursed from Christ for my brethren." It is the Christian expression of the wellknown sentiment, "Perish my name, if only my cause survives."

8. He gives the reason why every sign of Apostolical authority would disappear if they were reformed. οὐ γὰρ δυνάμεθα τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας. "For we have no strength at all

against the truth, the reality of the Gospel, as proved and established in your lives, "With truth against me, I can do nothing; with truth on my side, I can do everything." δυνάμεθα refers back to δύναμις, δυνατεῖ in xiii. 3.

9. He then gives a second reason, partly for the general clause in verse 7., partly for the dependent clause in verse 8., as in the repetition of καὶ γὰρ in verse 4. "And this powerlessness and weakness is what most delights me; for my delight is to be weak; my bodily presence may well be weak and contemptible, if only you are strong in faith." It is in fact the fulfilment of his prayer to Christ, as given in xii. 9.; and the explanation of Christ's answer, that weakness would be, because "Most gladly will I boast in my weaknesses, that the strength of Christ may rest upon me" (xii. 10. 11.). He would still remain weak and despised; but Christ's strength had appeared in the faith of the converts. τοῦτο καὶ εὐχόμεθα. "And this subject of my joy is in fact what I pray for;" in allusion to εὐχόμεθα in verse 7. τὴν ὑμῶν κατάρτισιν, "namely, your restoration." See on 1 Cor.

τισιν. <sup>10</sup> διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος ἔδωκέν μοι εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.

<sup>11</sup> Λοιπὸν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν. <sup>12</sup> ἀσπάσασθε ἀλλήλους ἐν ἀγίῳ φιλήματι. ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.

i. 10. for καταρτίζω. The substantive occurs nowhere else in the New Testament, nor in the LXX.

10. In this verse he sums up the substance of the main argument of his address x. 1—17., xii. 12.—xiii. 10.), recurring especially to the words of x. 8.: *εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν*.

*ἀποτόμως* only occurs again, in the New Testament, in Tit. i. 13., in the LXX. in Wis. v. 23. *ἀποτομία* occurs in Rom. xi. 22.; Nahum, iii. 1. *ἀπότομος*, Wisdom. v. 20., vi. 5., xi. 10., xviii. 15. "Cruel," "harsh," "violent," is the meaning.

After *χρήσωμαι* must be understood *ὑμῖν*, "use you harshly;" as in Esther, i. 19., ix. 27. (LXX.)

11. Here, then, the Epistle properly ends, and the salutations and farewells begin; still however, slightly coloured by the preceding, as will appear by the repetition of the words and thoughts already familiar to his readers.

*Λοιπὸν* is here in a state of transition, between the ancient and usual sense "*for the fu-*

*ture*," and the modern Romaic sense. "*Therefore*." For a similar use of it see Acts, xxvii. 20.; 1 Cor. i. 16.

*χαίρετε*. The word unites a valediction; and a cheering hope; "farewell," and "fare ye well," as in Phil. iii. 1., iv. 4., and in the Greek announcement of victory: *χαίρετε, χαίρομεν. καταρτίζεσθε*. "Amend yourselves." He refers to *κατάρτισιν* in verse 9. *παρακαλεῖσθε*, "Be comforted and exhorted." The keynote of i. 1—11. here repeated. *τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε*. This sums up 1 Cor. i.—iv. 15., and refers back to xii. 20., "Have the same thoughts," "Repress your factious spirit." καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν. This depends on the two previous precepts. "Have the same thoughts, and then the God of love shall be with you" (referring back to the description of Love in 1 Cor. xiii.). "Be at peace, and then the God of peace shall be with you." Compare Luke, x. 6.: "If the Son of Peace be there, your peace shall rest upon it; if not, it shall return to you again."

<sup>13</sup> Ἡ χάρις τοῦ κυρίου Ἰησοῦ χριστοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν.<sup>a</sup>

<sup>a</sup> add Ἀμήν.

Add Πρὸς Κορινθίους δευτέρα ἐγράφη ἀπὸ Φιλίππων τῆς Μακεδονίας,  
διὰ Τίτου καὶ Λουκᾶ.

12. For the forms of salutation; see on 1 Cor. xvi. 20.

13. This benediction is the most complete of all which occur in St. Paul's Epistles.

It will be observed that it differs from dogmatical statements of the doctrine of the Trinity, by beginning, not with the mention of God, but of Jesus Christ. First comes, as in all the benedictions of St. Paul, the "favour" or "protection,"—the light of the countenance of Christ (*χάρις*). Compare xii. 9., "My grace (*χάρις*) is sufficient;" Rom. v. 1., "We have peace with God through our Lord Jesus Christ." In this "favour" is usually comprised the whole benediction of the Apostle. But here it is expanded into the two blessings which are included in it.

ἡ ἀγάπη τοῦ Θεοῦ. "The Love of God" for man is brought home to the human race by the favour and goodness of Christ (*χάρις*). "The joint participation in the pure and holy Spirit," which that Lovesheds abroad in our hearts, is the great gift (*χάρις*) which Christ left to the whole body of believers. In other words, the "favour," the "benediction" of Christ, with which the Apostle

always parts from his readers, is, he now finally assures them, the nearest approach from God to man, the nearest approach of man to God. It is no less, on the one hand than the expression of the Creator's affection for His creatures; it is no less, on the other hand, than the union of the hearts and spirits of men with the Heart and Spirit of God.

And this blessing he invokes, not on a few individuals, or on any one section of the Corinthian Church, but expressly on every portion and every individual of those with whom, throughout these two Epistles, he had so earnestly and so variously argued and contended. As in the First, so in the Second Epistle, but still more emphatically, as being here his very last words, his prayer was, that this happiness might be "with them *all*" (*μετὰ πάντων ὑμῶν*).

The subscription rests on the authority (with some slight variations) of E. (?) J. K. Syr. Copt. The place "Philippi" is not contradicted by the Epistle. The mention of Titus is founded on viii. 16., the mention of Luke (and in some few cursive MSS. of *Barnabas*) on conjectural explanations of viii. 18. 22.

PARAPHRASE XII. 11—XIII. 13. — “*And now my folly is over. That I should have indulged in it, is your fault, not mine; for you knew better than others how little I needed any such commendation for myself; for amongst you were wrought by me the signs of an Apostle, equal to those of the very greatest Apostles.*

“*Yet I am wrong, you will say. There is one injustice which I have done you. Whilst others, whilst my own companions, were supported by you, I alone have remained independent. But this is an injustice which I must continue to commit. Look at my affection for you. This is the third time I am ready to come; and now, as before, I am determined still not to ask your support. It is not your money, but yourselves that I seek. I am a father to you, and must act as a father, in not merely spending money; but in being myself spent and squandered for your sakes; even although for this love I receive from you hatred.*

“*But no, you will say, this is no real proof of my love. Although I personally received nothing from you, I was cunning enough to get your money through the means of my emissaries. Can you really believe this? Did I gain anything from you through those men? When Titus and his companion were charged by me to go to you, did Titus gain anything from you? Was not our path guided by the same Spirit, did we not step in the same footmarks? was not the same Divine Spirit around our steps? were not the footmarks those of our common Master?*

“*You think, perhaps, that all through the Epistle I have been making my defence as if you were my judges. No: God alone is my Judge, Christ alone is my Cause. Yet, eager as I am to vindicate my inde-*

*pendence, the real purpose of saying all that I say is that I may build you up in your faith. There is a fear constantly before me, lest you should be turned from me, lest I should be driven to severity, lest Corinth should be a scene of faction, of calumny, of disorder; lest when I come I should find all my labour misspent, and have to mourn over the impenitence of those who have fallen into sins of heinous sensuality. Once, twice, thrice, as in the Mosaic Law of the three witnesses: by my first visit — by this Epistle, as though I had accomplished my second visit — by the third visit, which I now hope to accomplish—I warn you that I shall not spare my power when I come. You are always seeking for a proof of my Apostleship; you shall have it. For Christ who speaks in me, though in the weakness of humanity He died the shameful death of the cross, in the strength of God He lives and acts still; and in Him, weak and poor as I seem to be, I shall still live and act towards you. But why do I speak of myself? You yourselves my converts are the best witnesses of my Apostolical power, and long may you be so! If, indeed, you should have lost this best proof of my Apostleship in the reformation of your own lives, then indeed you shall have the proof in my severity. But my earnest prayer is that there may be no occasion for it. May my power and the proof of it perish if you prove that you do not need it. Against a true and blameless life the highest Apostolical power is powerless; and if you have this power of truth and goodness, I am well content to part with mine. It is to draw you to a sense of this that I write this whole Epistle, in the hopes that my Apostolical authority may be turned to its fitting purpose of building up, not of pulling down.*

*“And now, in conclusion, Farewell and fare ye*

*well. Reform yourselves. Be comforted and instructed by all I have said. Restore harmony and peace; and then the God of love and of peace shall dwell with you. Salute each other by the sacred kiss of Christian brotherhood. Receive the salutations of all Christians here. The goodness and favour of our Lord Jesus Christ, which is no less than the love of God Himself towards you, and your joint union in the Spirit of Holiness, be with you all."*

## THE EPISTLES TO THE CORINTHIANS, IN RELATION TO THE GOSPEL HISTORY.

*"Have I not seen Jesus Christ our Lord?"*—1 Cor. ix. 1.

THE two Epistles to the Corinthians, as has been already observed, are eminently historical; and in the course of the remarks made upon them, it has been my object to draw out as clearly as possible every illustration or testimony which they afford to the history of the early Church. But there is another kindred question which is so important in itself, that though partially touched upon in the several passages which bear upon it, it may yet not be out of place at the close of these Epistles to consider it as a whole.

The question which the Apostle asked of his Judaizing opponents, and which his Judaizing opponents asked of him, "*Have I not seen Jesus Christ our Lord?*" — is one which in our days has often been asked, in a wider sense than that in which the words were used by the Apostle or his adversaries. "*Is the representation of Christ in the Epistles the same as the representation of Christ in the Gospels? — What is the evidence, direct or indirect, furnished by St. Paul to the facts of the Gospel history? If the Gospels had perished, could we from the Epistles form an image of Christ, like to that which the Gospels present? Can we discover between the Epistles and the Gospels any such coincidences and resemblance as Paley discovered between the Epistles and the Acts? Is the 'Gospel' of the Evangelical Apostle different from the 'Gospel' of the Evangelistic narratives?*"

Such an inquiry has been started sometimes in doubt,



sometimes in perplexity. It is suggested partly by the nature of the case, by that attitude of separation and independent action, which St. Paul took apart from the other Apostles, and which, even irrespectively of his writings, awakened in the minds of his opponents the suspicion that, "he had not seen the Lord Jesus," — that he was not truly an "Apostle of Christ," and that therefore, "he taught things contrary to Christ's teaching."<sup>1</sup> It is suggested also by the attempts which in later times have been made both by those without, and by those within, the outward pale of Christianity, to widen the breach between the teaching of the Epistles and the Gospels; both by those who have been anxious to show that the Christian faith ought to be sought in "not Paul, but Jesus;" and by those who believe and profess that "the Gospel" is contained, not in the Evangelical History, but in the Pauline Epistles.

From many points of view, and to many minds, questions like these will seem superfluous or unimportant. But, touching as they do on various instructive subjects, and awakening in some quarters a peculiar interest, they may well demand a consideration here. The two Epistles to Corinth are those from which an answer may most readily be obtained; both because they contain all or almost all of the most important allusions to the subject of the Gospel history, and also because they belong to the earliest, as well as the most undisputed, portion of the Apostolical writings. At the same time it will not interfere with the precision or unity of the inquiry, if it includes such illustrations as may be furnished by the other Epistles also.

I. The first class of coincidences to which we most

<sup>1</sup> See the Notes on 1 Cor. xi. 1.; 2 Cor. xii. 1—6. Introduction to the Second Epistle to the Corinthians, vol. ii. pp. 10—14.

naturally turn, are those which relate to isolated sayings of Christ. This (partly for reasons which will be stated hereafter) is the least satisfactory part of the inquiry. It cannot be denied that they are few and scanty, and that, in these few, there is in no case an exact correspondence with the existing narratives.

There are in St. Paul's Epistles only two occasions on which our Lord's authority is directly quoted. In 1 Cor. vii. 10., when speaking of marriage, the Apostle refers to a command of the Lord, as distinct from a command of his own, and as the command he gives the words, "*Let not the wife depart from her husband.*" In 1 Cor. ix. 14., when speaking of the right of the Apostles to receive a maintenance from those whom they taught, he says, "*Even so the Lord 'ordained'* (διέταξεν) *that they which preach the Gospel should live of the Gospel.*" In neither case are the exact words of the existing records quoted; but we can hardly doubt that he refers in one case to the prohibition, "*Whosoever shall put away his wife...causeth her to commit adultery*" (Matt. v. 32.; Mark, x. 11.; Luke, xvi. 18.); in the other, to the command to the Twelve and the Seventy, "*Carry neither purse nor scrip nor shoes, ... for the labourer is worthy of his hire.*" (Luke, x. 4. 7.; Matt. x. 9. 10.)

To these quotations we may add, that in the Acts of the Apostles (xx. 35.), in his speech to the Ephesian elders: "*Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.*" It is also to be observed, that in closing the discussion on the conduct of Christian assemblies (1 Cor. xiv. 37.), he says: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are *commandments of the Lord*" (κυρίου ἐντολαί). The form of expression seems to imply that here, as in vii. 10., he is referring to some distinct

regulation of Christ, which he was endeavouring to follow out. But if so, this, like the saying just quoted in Acts, xx. 35., is now nowhere to be found.

Four other passages may be mentioned which, not from any distinct reference on the part of the Apostle, but from their likeness of expression, may seem to have been derived from the circle of our Lord's teaching. (α) "*Being reviled we bless*" (λοιδوروμένοι εὐλογοῦμεν), 1 Cor. iv. 28., may have some relation to Luke, vi. 28. "*Bless them that curse you*" (εὐλογεῖτε τοὺς καταραμένους). (β) "*Know ye not that the saints shall judge the world*" (1 Cor. vi. 2.), may refer to Luke, xxii. 30. (Matt. xix. 28.) "*Ye shall sit on thrones, judging the twelve tribes of Israel.*" (γ) In the command that the woman is to "*attend on the Lord without distraction*" (εὐπάρεδρον . . . ἀπερὶσπάστως, 1 Cor. vii. 35.), the two emphatic words are substantially the same as are employed in the narrative containing the commendation of Mary. "*Mary sitting*" (παράκαθίσασα), "*Martha cumbered*" (περιεσπᾶτο, Luke, x. 39. 40.). (δ) In 1 Cor. xiii. 2. "*Faith, so that I could remove mountains,*" may be an allusion to Matt. xvii. 20. "*If ye have faith, ye shall say unto this mountain, remove hence.*" These instances, however, are all too doubtful to serve as the foundation of an argument.

With respect to all, however, three remarks may be made more or less important: First, their want of exact agreement with the words of the Gospel narrative implies (what indeed can hardly be doubted for other reasons) that at the time when the Epistles to Corinth were written, the Gospels in their present form were not yet in existence. Secondly, this same discrepancy of form, combined with an unquestionable likeness in spirit, agrees with the discrepancies of a similar kind which are actually found between the Gospel narratives; and, when contrasted with the total dissimilarity of such

isolated sayings as are ascribed to Christ by Irenæus, show that the atmosphere, so to speak, of the Gospel History extended beyond the limits of its actually existing records, and that within that atmosphere the Apostle was included. The Apostle, to whom we owe the preservation of the saying, "It is more blessed to give than to receive," has thereby become to us truly an "Evangelist." Thirdly, the manner in which the Apostle refers to these sayings proves the undisputed claim which they had already established, not only in his own mind, but in that of the whole Church. He himself still argues and entreats "as the Scribes;" but he quotes the sentence of Christ, as that from which there was to be no appeal, "as of one having authority." "Not I, but the Lord," (1 Cor. vii. 10.) is the broad distinction drawn between his own suggestions respecting marriage and the principle which the Lord had laid down, and which accordingly is incorporated in three out of the four Gospels, and once in the discourse especially designed to furnish the universal code of Christian morality.<sup>1</sup> So, too, the command that the teachers of the Gospel were "to live of the Gospel" (1 Cor. ix. 14.), had received such entire and absolute acceptance, that it was turned by the Judaizing party into a universal and inflexible rule, admitting of no deviation, even for the sake of Christian love. Already the Lord's words had become the law of of the Christian society; already they had been subjected to that process by which, as in later times so in this particular instance, the less enlightened disciples have severed the sacred text from the purpose to which it was originally applied, and sacrificed the spirit of the passage to a devout but mistaken observance of the letter.

II. From the particular sayings, we turn to the particular acts of the life of Christ. These, as might be

<sup>1</sup> Matt. v. 32.; Mark, x. 11.; Luke, xvi. 18.

supposed, appear more frequently, though still not so generally as at first sight we should naturally expect.

To the earlier events it may be said that the allusions are next to none. "Born (γενομένου) of the *seed of David* after the flesh" (Rom. i. 3.), "born of a *woman*" (γεγόμενον ἐκ γυναικός), "born under *the law*" (γεγόμενον ὑπὸ νόμον), Gal. iv. 4., are the only distinct references to the Nativity and its accompaniments. So far as they go, they illustrate the stress laid by the Evangelists on the lineage of David (Luke, ii. 4. 23.; Matt. i. 1.), on the announcement and manner of his birth (Luke, ii. 4.; Matt. i. 23.), and on the ritual observances which immediately followed (Luke, ii. 21—24.). But this is all; and perhaps the coincidence of silence between the Apostle and the two Evangelists, who equally with himself omit these earlier events, is more remarkable than his slight confirmation of the two who record them. The likeness to St. Mark and St. John in this respect, may, if we so consider it, be regarded as instructive as the unlikeness to St. Luke and St. Matthew.

Neither is there any detailed allusion to the ministry or miracles of Christ. To the miracles, indeed, there is none, unless it be granted that in the expression, "Ye cannot partake of the Lord's table, and the table of *devils*" (δαίμονίων) (1 Cor. x. 21.), the peculiar stress laid on that word, not elsewhere used by the Apostle, is deepened by the recollection that He whose table they thus profaned had so long and often cast out the very demons with which they now brought themselves into contact. To the general manner, however, of our Lord's mode of life, there is one strong testimony which agrees perfectly both with the fact and the spirit of the Gospel narrative. 2 Cor. viii. 9. "For your sakes He *became poor*" (ἐπ' ὧ χευσσε). To this we must add the corresponding though somewhat more general expression in Phil. ii. 7. "He took upon Him the form of a *slave*"

(μορφήν δούλου). It is possible, perhaps probable from the context, that in both these passages the Apostle may have meant generally the abnegation of more than earthly wealth and power, the assumption of more than earthly poverty and humiliation. But the context shows, also, that poverty in the one case, and lowliness of life in the other, each in its usual sense, were the special thoughts in the Apostle's mind; and in the case of "poverty" the word (ἐπτῶχευσε) can signify nothing less than that He led a life not only of need and want, but of houseless wandering and distress. It points exactly to that state implied rather than expressly described in the Gospels, in which "He had not where to lay His head;" and in which He persevered, "when He was rich;" that is, when He might have taken the "kingdom of Judæa," "the kingdoms of the world," and "twelve legions of angels" to defend Him.

But it is in the closing scenes of our Lord's life that the Apostle's allusions centre. In this respect, his practice is confirmed by the outward form of the Four Gospels, which unite in this portion of the history and in this portion only. This concentration, however caused, is the same both in the Evangelists and in the Apostle. His "Gospel," it would seem, in his narrative of the events of the Evangelical history, began with the sufferings of Christ. "First of all, I delivered to you how that Christ died for our sins" (1 Cor. xv. 8.). And the main subject of his preaching in Corinth and in Galatia, was the Crucifixion of Christ, not merely the fact of His death, but the horror and shame of the manner of His death. "The *Cross* of Christ" (1 Cor. i. 17. 18.). "Christ *crucified*" (Ib. ii. 23.); even vividly, and, if one may so say, graphically portrayed before their eyes; "Jesus Christ was *evidently set forth* ('as in a picture,' *προεγράφη*) crucified amongst them." (Gal. iii. 1.)

The distinct allusions to His sufferings are few, but

precise; for the most part entirely agreeing with the Gospel narratives, and implying much more than is actually expressed. There are two not contained in these Epistles, but certainly within the limits of the teaching of the Apostle. One is the allusion to the agony in the garden, in Heb. v. 7.: "In the days of his flesh, when He had offered up prayers and supplications and strong crying and tears unto him that was able to save him from death, and was heard in that he feared." That the account is drawn from a source independent of the four Gospels is clear, from the mention of *tears*, which on that occasion nowhere occurs in the Gospel narratives. But the general tendency is precisely similar. The other is the allusion in 1 Tim. vi. 13. to "the good confession" which Christ Jesus "witnessed *before Pontius Pilate*." This is the more remarkable because, although it may be sufficiently explained by the answer, "Thou sayest," in Matt. xxvii. 11., yet it points much more naturally to the long and solemn interview, peculiar to the narrative of St. John. (John, xviii. 28—xix. 12.) But the most definite and exact agreement of the Apostle's writings with the Gospel narratives is that which in 1 Cor. xi. 23—26. contains the earliest written account of the institution of the Lord's Supper. It is needless to point out in detail what has already been shown in the notes on that passage. But it is important to observe how very much it implies as to the Apostle's knowledge of the whole story. Not only are the particulars of this transaction told in almost the same words—the evening meal—the night of the betrayal—the Paschal loaf—the Paschal cup—the solemn institution—but the form of words is such as was evidently part of a fixed and regular narrative; the whole history of the Passion must have been known to St. Paul, and by him been told in detail to the Corinthians; and, if

so, we may fairly conclude that many other incidents of the sacred story must have been related to them, no less than this which, but for the peculiar confusions of the Corinthian Church, would have remained unrecorded.

The Resurrection, like the Death, of Christ is the subject of allusions too numerous to be recounted. But here, as in the case of the Death, we have one passage which shows us that not merely the bare fact was stated, but also its accompanying circumstances. This is the almost necessary inference from the enumeration of the various appearances of Christ after his Resurrection, as recorded in 1 Cor. xv. 4—7. Here, as in the four Gospel narratives, a distinct prominence is given to the Burial of Christ, here, as there, in connexion with the Resurrection rather than the Death; here, as there, the appearances are described as occasional only, not constant or frequent; one of those to which the Apostle refers (that to Peter) is alluded to in the Gospels (Luke xxiv. 34); the appearance to the Twelve is described in Matt. xxviii. 16.(?); Mark, xvi. 14.; Luke, xxiv. 36.; John, xx. 19. On the other hand, the mention of the appearance to James, and to the five hundred brethren, shows that, although in substance the same narrative, it is different in form; the source is independent; there are still the same lesser discrepancies between the Apostle and the Evangelists, as between the several Evangelists themselves.

It may be observed in concluding these detailed references to the Gospel History, that they almost all, so far as they refer to one Gospel narrative rather than another, agree with that of St. Luke. The exceptions are the doubtful allusions to the interview recorded by St. John, in 1 Tim. vi. 13.; the saying recorded by St. Matthew, in 1 Cor. xiii. 4.; and the agreement with St. John and St. Mark, rather than with



St. Luke, in omission of distinct references to our Lord's early history. All the rest, even to words and phrases, have a relation to St. Luke's Gospel so intimate, as to require some explanation ; and there is no reason why we should not adopt the account anciently received, that the author or compiler of that Gospel was the companion of the Apostle.

These are the main facts which are recorded from the Gospel History. Perhaps they will not seem many ; yet, so far as they go, they are not to be despised. From them a story might be constructed, even if we knew no more, which would not be at variance—which, in all essential points, would be in unison, with the Gospel narrative.

III. But the impression of this unison will be much confirmed, if from particular sayings or facts we pass to the general character of Christ as described in these Epistles.

(1.) It may be convenient, in the first instance, to recall those passages which speak of our Lord in the most general manner, 1 Cor. i. 30. which tells us that "He was made unto us wisdom, and righteousness, and sanctification, and redemption ;" 1 Cor. viii. 6., which speaks of "the one Lord Jesus Christ, by whom are all things, and we by Him ;" 1 Cor. xv. 45., in which he is called "the Second Adam ;" 2 Cor. v. 16. 19., in which He is spoken of as the Judge of all men, and that in Him was God, reconciling the world unto Himself by Him. Other passages to the same effect might be multiplied, but these will suffice.

We are so familiar with the sound of these words, and so much accustomed to apply them to other purposes, that we rarely think of the vastness and complexity, and, at the same time, freshness and newness of the ideas implied in their first application to an

actual individual Man. Let us imagine ourselves hearing them for the first time—perceiving that they were uttered by one who had the deepest and most sober conviction of their truth—perceiving, also, that they were spoken, not of some remote or ideal character, but of One who had lived and died during the youth or early manhood of him who so spoke. Should we not ask, like the Psalmists and Prophets of old, “Who is this King of Glory? Who is this that cometh, travelling in the greatness of His strength?” With what eagerness should we look for any direct account of the life and death, to which such passages referred, to see whether or not the one corresponded with the other!

Let us (for the sake of illustration) conceive ourselves, in the first instance, turning to the *Apocryphal* Gospels—the Gospels of the Infancy, of James, of Thomas, and of Nicodemus, from which (it is no imaginary case) was derived the only picture of our Lord’s life known to the Arabian and Syrian tribes of the 7th century, in the time of Mahomet; and we should at once feel that, with the utterly trivial and childish fables of those narratives, the Apostle’s representation had no connexion whatever. The Koran, wishing to speak with high respect of “Jesus, the Son of Mary,” contains a chapter devoted to the subject. The following is the speech which He is represented as uttering, to commend Himself to the Jews: “I come to you, accompanied by signs from the Lord. I shall make of clay the figure of a bird; I shall breathe upon it, and, by God’s permission, the bird shall fly. I shall heal him that was born blind, and the leper; I shall, by God’s permission, raise the dead. I will tell you what you have eaten, and what you have hid in your houses. All these facts shall be as signs to you, if you will believe. I come to confirm the

Pentateuch, which you have received before me. I will permit to you the use of certain things which have been forbidden you. I come with signs from your Lord. Fear Him and obey me—He is my Lord and yours. Adore Him; this is the right path.”<sup>1</sup> It may be that the Arabs to whom this picture of Christ was presented, could not have risen at the time to anything higher. But we cannot wonder that such a picture should have produced no deep impression upon them, or have seemed inferior to the prophet who had himself risen up amongst them. And from seeing what *might* have been the image of Christ presented to us, we may form a livelier notion of that which *has* been presented to us.

From these Apocryphal Gospels let us suppose ourselves turning for the first time to those of the New Testament. No one, even though doubting the inferences which the Apostle draws, could doubt that the Christ there exhibited must have been He of whom he spoke. Even if the name were different, we should feel sure that the person must be the same. Here alone in that age, or any age, we should find a life and character which was truly the second beginning of humanity; here, if anywhere, we should recognise God speaking to man. In that life, if in any life, in those words and deeds, if in any words and deeds whatever, we should see the impersonation of wisdom, and righteousness, and holiness, and redemption. As the readers of the Prophets instinctively acknowledged that to Him bare all the Prophets witness, so if we had up to this time been readers of the Epistles only, and now first become acquainted with the Gospel narratives, we should even thus far be constrained to say: “We have found Him of whom ‘Paul in his Epistles wrote,’ Jesus of Nazareth, the son of Joseph.”<sup>(2)</sup>

The Apostle’s words, then, thus considered, may be

<sup>1</sup> Koran, iii. 43. 44.

<sup>2</sup> John, i. 45.

regarded, on the one hand, as a striking testimony to the general truth of the Gospel narrative; on the other hand, as a striking prediction of what has since taken place. On the one hand, they presuppose that a character of extraordinary greatness had appeared in the world; and such a character, whatever else may be thought of it, we actually find in the Gospels. We feel that each justifies the other. The image of Christ in the Gospels will be by all confessed to approach more nearly to the description of the Second Adam, the new Founder of humanity, than any other appearance in human history; and if we ask what effect that life and death produced at the time of its appearance, we are met by these expressions of the Apostle, uttered, not as if by any effort, but as the spontaneous burst of his own heart, within one generation from the date of the events themselves. And as these expressions correspond with the past events to which they refer, so also do they correspond with the future to which they point. If the expression of "the Second Adam," was meant to characterise a great change in the history of the human race, we should expect to find such a change dating and emanating from the time when the Second Adam had appeared. Such a change we do in fact find, of which the beginning is crowned with the life of Christ. It is true that the great division of modern from ancient history does not commence till four centuries later; and it is undeniable that the influx of the Teutonic tribes at that time, had a most important influence in moulding the future destinies of the civilised world. But still the new life which survived the overthrow of the Empire had begun from the Christian era. Christianity, with all that it has involved in the religion, the arts, the literature, the morals of Europe, beyond all dispute originated with Christ alone. The

very dates which are now in use throughout the world are significant, though trivial, proofs of the justice of the Apostle's declaration, that Christ was the Second Man; that "as in Adam all died, even so in Christ all were made alive."

(2.) Thus much would be true, even if nothing more precise were recorded. But every shade of this general character is, if one may so say, deepened by the Apostle's more special allusions; and, although perhaps without the help of the Gospel narratives we might miss the point of his expressions, yet with that help, the image of Christ comes out clearly, and we still see it to be no invention of the Apostle's imagination; but the same historical definite character which is set before us in the Gospels.

(a.) "Christ Jesus was made unto us *wisdom*" (1 Cor. i. 30.). "In him were hid all the treasures of *wisdom and knowledge*" (Col. ii. 3.). "The spirit of *wisdom* is given to us in the *knowledge* of Him" (Eph. i. 17.). These expressions may be merely general phrases of reverence, but how much clearness do they gain when they are compared with the actual display of wisdom stored up in the living instructions of Christ! There is no special reference by the Apostle to any of the parables or discourses of the Gospels. But how completely do those "things new and old" "brought out of his treasure" (Matt. xiii. 52.) answer to this general description of His character. "Wisdom," is not the attribute which a zealous convert would necessarily think of applying to the founder of his religion. It is so applied by the Apostle, and we see from the Gospels that his application of it cannot be questioned.

(b.) He frequently speaks of "the *truth* of Christ,"

<sup>1</sup> See Notes on 1 Cor. xv 22. 45.; 2 Cor. v. 13—19.

<sup>2</sup> Compare Rev. v. 19—21.

and he dwells especially on the certainty and fixedness which characterised all His life. "*In Him was not yea and nay,*" but "*yea and Amen.*" (2 Cor. 1. 20.)<sup>1</sup> It is at least a striking illustration of these passages to remember what Christ again and again says of Himself in St. John's Gospel, as having been into the world for the purpose of bearing witness to the truth, as being the Truth<sup>2</sup>; it is more than a mere conjecture to read in the Apostle's words the echo of the solemn asseveration and ratification of truth which runs through all the Gospel discourses "*Verily, verily, Amen, Amen, I say unto you.*"

(c.) The Apostle urges on his converts the freedom of the doctrine which he preached, its contrast to the narrowness and mystery and concealment of the Jewish law, and he tells them, that they must attain this freedom through "*the Spirit of the Lord,*" that is, of Christ, and through contemplation of His likeness.<sup>3</sup> We turn to the Gospels, and we find in their representation of Christ this very freedom of which the Apostle speaks exemplified in almost every page; the sacrifice of the letter to the spirit, the encouragement of openness and sincerity, there emphatically urged by precept and example, at once give an edge and a value to the Apostle's argument which else it would greatly want.

(d.) The Apostle expressly appeals to the history of Christ as an example of surrendering His own will for the sake of the scruples of others. "*We that are strong ought to bear the infirmities of the weak,*" and not to please ourselves, for *even Christ pleased not Himself*, but, as it is written, "*the reproaches of them that reproached thee fell on me.*" (Rom. xv. 1. 3.) "*Give none offence . . . even as I please all men . . . Be fol-*

<sup>1</sup> See Notes on 2 Cor. i. 20.

<sup>2</sup> See Notes on 2 Cor. iii. 1., iv. 10.

<sup>3</sup> John, viii. 32., xiv. 6., xviii. 37.

*lowers of me, even as I am of Christ.*" (1 Cor. x. 32, 33., xi. 1.) Of this consideration for human weakness and narrowness, the direct instances in the Gospel narrative are, perhaps, less striking than the general indication of this peculiar aspect of the true Christ-like character. Yet His constant, though not universal, acquiescence in the forms of the Mosaic law; the limits within which He restrained His own teaching, and that of His disciples; the many things which He withheld, because His disciples were not then able to bear them; the condescension to human weaknesses, which runs through the whole texture of the Gospel history, — fully justify the Apostle's appeal, not the less from the very indirectness of the application.

(e.) He beseeches his converts not to compel him to say or do any thing which shall be inconsistent with "the meekness and gentleness (*πραΰτης καὶ ἐπιείκεια*) of Christ." (2 Cor. x. 1.) These words are not the mere expressions of ideal adoration; they recall definite traits of a living human person. They describe traits which could not be said to be specially exemplified in the Apostle himself, but which were exemplified to the full in the life and teaching of Him to whom the Apostle ascribes them.

(f.) In many passages the Apostle speaks of Love. In 1 Cor. xiii. 1—13., he describes it at length.<sup>1</sup> It is a new virtue. Its name first occurs in his Epistles. Yet he speaks of it as fixed, established, recognised. To what was this owing? To whom does he ascribe it? Emphatically, and repeatedly, he attributes it to Christ. "The love of Christ." "The love of God in Christ." Now in all the Gospels, the self-devoted, self-sacrificing energy for the good of others, which the word "Love" (*ἀγάπη*) denotes, is the prevailing characteristic of the

<sup>1</sup> See Notes on 1 Cor. xiii. 13.; 2 Cor. v. 14.

actions of Christ ; in the first three the word itself is not used ; but in the fourth it is used even more emphatically and repeatedly than by St. Paul ; and thus, besides its general testimony to the truth of all the Gospel narratives, it specially serves to knit together in one the thoughts and words of St. Paul and of St. John.

(g.) On one occasion only the Apostle gives us an instance not of what he had "received" of Christ as on earth, but of what had been revealed to him concerning Christ by Himself. In answer to his entreaty thrice offered up to Christ as to his still present, ever-living Friend, there had been borne in upon his soul, how we know not, a distinct message expressed as at his conversion in articulate words, "My grace is sufficient for thee, my strength is perfected in weakness."<sup>1</sup> In the similar mode of revelation at the time of his conversion, "Why persecutest thou me?" "I am Jesus whom thou persecutest," the spirit of the whole expression is the same as that which in the Gospels represents Christ as merged in the person of the least of His disciples. So these words of Christ, reported by the Apostle himself in his Epistle, are an exact reflex of the union of Divine strength with human weakness which pervades the narrative of all the Gospels. There is the same combination of majesty and tenderness, the same tones of mingled rebuke and love that we know so well in the last conversations<sup>2</sup> by the Sea of Galilee, the same strength and virtue going forth to heal the troubled spirit, as of old to restore the sick and comfort the afflicted.<sup>3</sup>

We have now gone through the enumeration of all the most important allusions to the facts of the Gospel history which St. Paul's Epistles contain ; an enume-

<sup>1</sup> See Notes on 2 Cor. xii. 1—6.

<sup>2</sup> John, xxi.

<sup>3</sup> Luke, vi. 19., viii. 46.



ration tedious perhaps in itself, and without profit to many. Yet, before we proceed, I would ask those who have followed me thus far, to pause for a moment, and reflect on the additional strength or liveliness which this enumeration may have given to their conceptions of the Gospel history. It is not much, but, considering from whom these instances have been taken,—from a source so near the time, from writings whose genuineness has never been questioned by the severest criticism,—it is something if it may suggest to any one a steadier standing place and a firmer footing, of however narrow limits, amidst the doubts or speculations which surround him. Nor, I trust, can it have been wholly unprofitable to have approached from another than the usual point of view the several features of our Lord's life and character which I have just enumerated,—to dwell on the Apostolic testimony rendered, one by one, to the several acts and words, still more to the several traits, most of all to the collective effect of the Character, which we usually gather only from the Gospels. His severe purity of word and deed,—His tender care for even the temporal wants of His disciples,—the institution of that solemn parting pledge of communion with Himself and with each other,—the hope of a better life which He has opened to us, amidst the sorrows and desolations of the world,—His steadfastness and calmness amidst our levity and littleness,—His free and wide sympathy amidst our prejudice and narrowness—His self-denying poverty,—His gentleness and mildness amidst our readiness to offer and resent injuries,—His Love to mankind,—His incommunicable greatness and (so to speak) elevation above the influence of time and fate,—all this, at least in general outline, we should have, even if nothing else were left to us of the New Testament but the passages which have just been quoted.

It may still, however, be said that these indications of the Apostle's knowledge of the Gospel history are less than we might fairly expect; and we may still be inclined to ask why, when there are so many resemblances, there are not more? why, if he knew so much as these resemblances imply, he yet says so little?

It is perhaps impossible to answer this fully, or, at any rate, to answer as it deserves within the limits here prescribed. But some suggestions may be made, which, even if they do not entirely meet the case, may yet be sufficiently important to deserve consideration.

First, it must be remarked that the representation of the life, and work, and character of Christ, in all probability, belonged to the oral, and not the written, teaching of the Apostle. The Gospels themselves have every appearance of having grown up out of oral communications of this kind; and the word "Gospel," which must have been employed by the Apostle substantially for the same kind of instruction as that to which it is applied in the titles of the histories of our Lord's life, is by him usually, if not always, used in reference not to what he is actually communicating in his Epistles, but to what he had already communicated to his converts when present.<sup>1</sup> This supposition is confirmed by the fact that the most express quotation of a distinct saying of Christ occurs, not in a letter of the Apostle, but in the eminently characteristic speech to the Ephesian elders (Acts, xx. 18—35.), and that in the two passages in the Epistles to the Corinthians, where he most clearly refers to what he had "delivered" to them whilst he was with them (1 Cor. xi. 23—26.; xv. 3—7.), it is clear that his instructions turned not merely on the general truths of the Christian Faith, but on the detailed accounts of the Last Supper, and of the Re-

<sup>1</sup> See Notes on 1 Cor. xv. 1—10.

surrection. Had other subjects equally appropriate, in the Gospel history, been required for his special purpose, there seems no reason why he should not equally have referred to these also, as communicated by him during his stay at Corinth. His oral teaching—that is to say, his first communication with his converts—would naturally touch on those subjects in which all believers took a common interest. The instances of that teaching, in other words, the everlasting principles of the Gospel are contained, not in tradition, nor yet (except through these general allusions) in his own writings, but in the Four Gospels. His subsequent teaching in the Epistles would naturally relate more to his peculiar mission—would turn more on special occasions—would embody more of his own personal and individual mind. “I, not the Lord.”<sup>1</sup> And in ancient times, even more than in our own, in sacred authors no less than classical, we must take into account the effect of the entire absorption of the writer in his immediate subject, to the exclusion of persons and events of the utmost importance immediately beyond. Who would infer from the history of Thucydides the existence of his contemporary Socrates? How different, again, is the Socrates of Xenophon from the Socrates of Plato! Except so far as the great truth of the admission of the Gentiles was, in a certain sense, what he occasionally calls it, “his own” peculiar “Gospel,” he had already “preached the Gospel” to his converts before he began his Epistles to them. In the Epistles he was not employed in “laying the foundation” (that was laid once for all in “Jesus Christ,” 1 Cor. iii. 10.), but in “building up,” “strengthening,” “exhorting,” “settling.”

<sup>1</sup> 1 Cor. vii. 12.

But, over and above this almost inevitable distinction, he was in his Epistles—in his individual dealings with his converts—swayed by a principle which, though implied throughout his writings, is nowhere so strongly expressed as in these two. When called to reply to his Jewish opponents, who prided themselves on their outward connexion with Christ, as Hebrews, as Israelites, as Ministers of Christ, as Apostles of Christ, as specially belonging to Christ (2 Cor. v. 12., x. 7., xi. 22. 13.), when taunted by them with the very charge which, in a somewhat altered form, we are now considering, that he had “not seen Jesus Christ our Lord” (1 Cor. ix. 1.), his reply is to a certain extent a concession of the fact, or rather an assertion of the principle, by which he desired to confront any such accusations. With the strongest sense of freedom from all personal and local ties, with the deepest consciousness that from the moment of his conversion all his past life had vanished far away into the distance, he answers, “Though we have known Christ after the flesh, yet henceforth know we Him no more.” (2 Cor. v. 10.) Startling as this declaration is, and called forth by a special occasion, it yet involved a general truth. It is, in fact, the same profound instinct or feeling which penetrated, more or less, the whole Apostolical, and even the succeeding, age with regard to our Lord’s earthly course. It is the same feeling which appears in the fact, strange if it were not well known, that no authentic or even pretended likeness of Christ should have been handed down from the first century; that the very site of His dwelling-place at Capernaum should have been entirely obliterated from human memory; that the very notion of seeking for relics of His life and death, though afterwards so abundant, first began in the age of Constantine. It is the same feeling which, in the Gospel narratives themselves, is expressed

in the almost entire absence of precision as to time and place—in the emphatic separation of our Lord from His kinsmen after the flesh, even from His mother herself—in His own solemn warning, “What, and if ye shall see the Son of Man ascend up where he was before: the words that I speak unto you, they are spirit and they are life. It is the spirit that quickeneth, the flesh profiteth nothing.” And this is the more observable when contrasted with the Apocryphal Gospels, which do to a great extent condescend to the natural or Judaic tendency, which the Gospels of the New Testament thus silently rebuke. There we find a “Gospel of the Infancy,” filled with the fleshly marvels that delighted afterwards the childish minds of the Bedouin Arabs; there first are mentioned the local traditions of the scene of the Annunciation, of the Nativity, of the abode in Egypt; there is to be found the story, on which so great a superstructure has been built in later ages, of the parents and birth of her whom the Gospel history calls “blessed,” but studiously conceals from view.<sup>1</sup>

The Apostle’s reserve no doubt was strengthened by his antagonism with his Jewish opponents; but the principle on which he acted is applicable to all times. It explains in what sense our Lord’s life is an example, and in what sense it is not. That life is not, nor ever could be, an example to be literally and exactly copied. It has been so understood, on the one hand, even by such holy men as Francis of Assisi, who thought that the true “Imitation of Christ” was to reproduce a facsimile of all its outward circumstances in his own person. It has been so understood, on the other hand, by some in our own day, who have attacked it on the express ground

<sup>1</sup> See “*Evangelia Apocrypha*” (ed. Tischendorf), pp. 1—11. 68. 79—81. 184. 191—201.

that it could not, without impropriety, be literally re-enacted by any ordinary person in England in the nineteenth century. But it is not an example in detail; and those who try to make it so, whether in defence or in attack, are but neglecting the warning which Bacon so beautifully gives on the story of the rich young man in the Gospels: "Beware how, in making the portraiture, thou breakest the pattern."<sup>1</sup> In this sense the Christian Church, as well as the Apostle, ought to "know Christ henceforth no more according to the flesh." All such considerations ought to be swallowed up in the overwhelming sense of the moral and spiritual state in which we stand towards Him. In this sense (if we may so say) He is more truly to us the Son of God than He is the Son of Man. His life is our example—not in its outward acts, but in the spirit, the atmosphere which it breathes,—in the ideal which it sets before us—in the principles, the motives, the object with which it supplies us.

This brings us to yet one more reason why St. Paul's Epistles contain no further details of our Lord's ministry. It was because they were to him, and to his converts, superseded by an evidence to himself, and to them, far more convincing than any particular proofs or facts could have for them—the evidence of his own life, of his own constant communion with Him in whom he lived, and moved, and had his being. He had, no doubt, his own peculiarities of character, his own especial call to the Gentiles. These gave a turn to his life, to his teaching, to his writings. These gave the Epistles a character of their own, which will always distinguish them from the Gospels. But still the spirit which pervaded both alike was (to use his

<sup>1</sup> Bacon's Essays, vol. i. p. 41.

own words, often and often repeated) "of Christ," and "in Christ." "The life that he lived in the flesh, he lived in the *faith of the Son of God*, who died and gave Himself for him." And this "faith," on which he dwells with an almost exclusive reverence, is not, it must be remembered, faith in any one part or point of Christ's work, but in the whole. "Faith in His Incarnation," "faith in His merits," "faith in His blood," are expressions which, though employed in later times, and, like other scholastic or theological terms, often justly employed, as summaries of the Apostle's statements, yet are, in no instance, his own statements of his own belief or feeling.<sup>1</sup> Measured by the requirement which demands these precise forms of speech from the lips of all believers, the Apostle no less than the Evangelists will be found wanting. The one grand expression, in which his whole mind finds vent, is simply "the faith of Christ." It is, as it were, his second conscience; and, as men do not minutely analyse the constituent elements of conscience, so neither did he care minutely to describe or bring forward the several elements which made up the character and work of his Master. And, though these elements are distinctly set forth in the Gospels, yet the Gospels agree even here with the Epistles, in that they, like the Epistles, put forward not any one part, but the complex whole, as the object of adoration and faith. The language of our Lord in the Gospels, like that of St. Paul regarding Him in the Epistles, is (not "Believe in My miracles;" "Believe in My death," "Believe in My Resurrection," but) "Believe in *Me*."

Finally if it be said that this is an impression too

<sup>1</sup> The apparent exception in Rom. iii. 25. is, it need hardly be observed to those acquainted with the original language, only apparent.

vague and impalpable to be definitely traced, the answer is in the Apostle's character. Much there was doubtless peculiar to himself, much that was peculiar to his own especial mission. But, if in any human character we can discern the effect produced by contact with another higher and greater than itself, such an effect may be discovered in that of St. Paul: "The love of Christ,"<sup>1</sup> the love which Christ had shown to man, was, as he himself tells us, his "constraining" motive. That Love, with the acts in which it displayed itself, was the great event which rose up behind him as the background of his life; as the single point from which all his thoughts diverged in the past, and to which they converged again in the future. Unless a Love, surpassing all Love, had been manifested to him, we know not how he could have been so constrained; and, we must also add, unless a freedom from his past prejudices and passions had been effected for him, by the sight of some higher Freedom than his own; we know not how he could have been thus emancipated.

Such a Love, and such a Freedom, we find in St. Paul's Epistles. Such a combination,—rarely, if ever, seen before, rarely alas! seen since,—is one of the best proofs of the reality of the original acts in which that combination was first manifested. The Gospel narratives, as we now possess them, were, in all probability, composed long after these Epistles. But the Life which they describe must have been anterior. That Life is "the glory," of which, as the Apostle himself says, his writings and actions are "the reflection." Whatever other diversities, peculiarities, infirmities, impassably divide the character of the Apostle from that of his Master, in this union of fervour and freedom there was a common

<sup>1</sup> 2 Cor. v. 14., and the Notes on that chapter.



likeness which cannot be mistaken. The general impulses of his new life—"the grace of God, by which he was what he was"—could have come from no other source. Whatever may be the force of the particular allusions and passages which have been collected, the general effect of his whole life and writings can hardly leave any other impression than that,—whether by "revelation," or by "receiving" from others, whether "in the body, or out of the body,"<sup>1</sup> we cannot tell—he had indeed seen, and known, and loved, and followed Jesus Christ our Lord.

<sup>1</sup> Gal. i. 12.; 1 Cor. xi. 23.—xv. 3.; 2 Cor. xii. 3.

## APPENDICES.



## APPENDIX A.

### THE APOCRYPHAL EPISTLES OF THE CORINTHIANS TO ST. PAUL, AND OF ST. PAUL TO THE CO- RINTHIANS,

PRESERVED IN THE ARMENIAN CHURCH.

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THE genuineness of the two canonical Epistles to the Corinthians has never been doubted. But there are two other Epistles extant, one claiming to be from the Corinthians to St. Paul, the other from St. Paul to the Corinthians. They were discovered in an Armenian MS. in the possession of Gilbert North, first mentioned by John Gregory and Usher (see Fabricius, *Codex Apocryphus Novi Testamenti*, vol. ii. pp. 920, 921.), first published by Wilkins from an imperfect MS.; then by La Croze, with a dissertation and translation from a perfect MS. in the possession of Whiston; then by Whiston's two sons, William and George Whiston, with a Greek and Latin translation of their own, in an Appendix to their edition of *Moses Chorenensis*, 1736. The last and most complete translation is that made jointly by Lord Byron and Father Pasquale Aucher, of the Armenian monastery of St. Lazarus at Venice, from MSS. in that convent; and published in *Moore's Life of Lord Byron*, (vol. vi. 274, 275.)

In the Armenian Church they are regarded as canonical books, and are inserted after the Second Epistle to the Corinthians, under the title of "the Epistle of the Corinthians to St. Paul," and the "Third Epistle of St. Paul to the Corinthians."<sup>1</sup>

It has sometimes been imagined that the Epistle from the Corinthians is that alluded to in 1 Cor. vii. 1., and that the Epistle of St. Paul to the Corinthians is that alluded to in 1 Cor. v. 9. Not only, however, is their general style absolutely fatal to their genuineness; but all their details are incompatible with such an hypothesis, or even with the belief that any such re-

<sup>1</sup> Curzon's *Armenia*, 225.

ference could have fallen within the scope of the intention of the framers of these Epistles.

(1.) Even if it could be maintained that 1 Cor. v. 9. alluded to a separate<sup>1</sup> Epistle, that Epistle must have been written, not in answer to the Corinthian Epistle of 1 Cor. vii. 1., but before it, the real answer to the Corinthian Epistle being the genuine First Epistle itself; whereas in his spurious correspondence the Corinthian letter precedes that of the Apostle.

(2.) The "Epistle from the Corinthians" mentions no one topic which their letter (as alluded to in 1 Cor. vii.—xiv.) must have contained, neither marriage nor sacrificial feasts, nor the questions as to public assemblies or spiritual gifts, whilst, on the other hand, it complains of heresies, which, with the exception of the denial of the resurrection of the body, are not noticed at all in the First Epistle.

(3.) The "Epistle of St. Paul," in like manner, contains no allusion to the only topics which (on the hypothesis of its being that alluded to in 1 Cor. v. 9.) it must have contained, viz., the warning to avoid immoral brethren, the only passage of the kind being the warning in verse 31. to avoid heretics.

(4.) The bearers of the genuine Corinthian letter (as described in 1 Cor. xvi. 15.) are quite different from those named amongst the bearers of the spurious Epistle, with the exception of Stephanas (or, as he is there called, "Stephanus"). There is, moreover, not a single name identical with those mentioned either in the Acts or in the genuine Epistles; the heresies mentioned belong to a later period than any writings of the New Testament; the answers of St. Paul are a feeble imitation of 1 Cor. xv., and his other expressions are in part copied from the Gospels and the Epistle to the Galatians, in part entirely unlike his own style.

The only points of coincidence between these spurious Epistles and the hypothesis of an early date are:

(1.) That Paul is described in the section which intervenes between the two Epistles as being in Phœnicia, which would agree with his passage to Antioch (Acts, xviii. 22.) immediately after his first visit to Corinth.

(2.) That in the "Epistle of St. Paul," verse 2., their conversion is spoken of as recent.

(3.) That Corinth is described in the first verse of "The Epistle of the Corinthians" as governed by *Presbyters*, as in Clem. Epist. ad Cor. i. 21. 44. 47. 54. 57.; Const. Apost. vii. 46.; Eus. H. E. iv. 22, 23.

(4.) That Paul is called simply "the brother," which agrees

<sup>1</sup> See Note on 1 Cor. v. 9.

indeed with a more primitive mode of address, but is hardly reconcilable with the relation of the Corinthian Church towards him, 1 Cor. iv. 15., ix. 2.

(5.) The conduct and language of St. Paul (in the intervening Section) is natural and in agreement with the Acts and Epistles. "He grieved and said with tears, 'It had been better for me to have died before, and to be with the Lord.'"

It would not have been worth while to notice these details, but that it seemed important to call attention to the irreconcilable differences both of fact and style between two indisputably genuine Epistles of St. Paul on the one hand, and two indisputably spurious Epistles on the other hand :

First, as showing the impossibility of confounding the two together.

Secondly, as showing the ignorance and clumsiness with which forgers of later times compiled their imitations of the genuine Apostolic works.

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[The following text is given from Moore's *Life of Lord Byron*, vol. vi. p. 269—275., ed. Murray, 1834, collated with the Latin translation of the Whistons. The variations not noticed by Lord Byron are here inserted in brackets.]

#### THE EPISTLE OF THE CORINTHIANS TO ST. PAUL THE APOSTLE.<sup>1</sup>

1. STEPHEN<sup>2</sup>, and the elders with him, Dabnus, Eubulus, Theophilus, and Xinon, to Paul, our father and evangelist, and faithful master in Jesus Christ, health.<sup>3</sup>

2. Two men have come to Corinth, Simon by name, and Cleobus<sup>4</sup>, who vehemently disturb the faith of some with deceitful and corrupt words;

3. Of which words thou shouldst inform thyself<sup>5</sup>:

<sup>1</sup> Some MSS. have the title thus : *Epistle of Stephen the Elder to Paul the Apostle, from the Corinthians.*

<sup>2</sup> In the MSS. the marginal verses published by the Whistons are wanting.

<sup>3</sup> In some MSS. we find, *The elders Numenus [Whistons, Nemenus], Eubulus, Theophilus, and Nomeson, to Paul their brother, health!*

<sup>4</sup> Others read, *There came certain men, . . . and Clobheus, who vehemently shake.*

<sup>5</sup> [Whistons, *whose words thou oughtest to resist.*]

4. For neither have we heard such words from thee, nor from the other apostles :

5. But we know only that what we have heard from thee and from them, that we have kept firmly.

6. But in this chiefly has our Lord had compassion, that, whilst thou art yet with us in the flesh, we are again about to hear from thee.

7. Therefore do thou write to us, or come thyself amongst us quickly.

8. We believe in the Lord, that, as it was revealed to Theonas, he hath delivered thee from the hands of the unrighteous.<sup>1</sup>

9. But these are the sinful words of these impure men, for thus do they say and teach<sup>2</sup> :

10 That it behoves not to admit the prophets.<sup>3</sup>

11 Neither do they affirm the omnipotence of God :

12 Neither do they affirm the resurrection of the flesh :

13 Neither do they affirm that man was altogether created by God :

14 Neither do they affirm that Jesus Christ was born in the flesh from the Virgin Mary :

15 Neither do they affirm that the world was the work of God, but of some one of the angels.

16 Therefore do thou make haste<sup>4</sup> to come amongst us.

17 That this city of the Corinthians may remain without scandal.

18 And that the folly of these men may be made manifest by an open refutation. Fare thee well.<sup>5</sup>

The deacons Thereptus and Tichus<sup>6</sup> received and conveyed this Epistle to the city of the Philippians.<sup>7</sup>

When Paul received the Epistle, although he was then in chains on account of Stratonice<sup>8</sup>, the wife of Apofolanus<sup>9</sup>,

<sup>1</sup> Some MSS. [and Whistons] have, *We believe in the Lord, that his presence was made manifest ; and by this hath the Lord delivered us from the hands of the unrighteous.*

<sup>2</sup> Whiston, *But these are their erroneous words ; for thus do they say*].

<sup>3</sup> Others read, *To read the Prophets.*

<sup>4</sup> Some MSS. [and Whistons] have, *Therefore, brother, do thou make haste.*

<sup>5</sup> Others read, *Fare thee well in the Lord.*

<sup>6</sup> Some MSS. [and Whistons] have, *The deacons Thereptus and Tichus.*

<sup>7</sup> The Whistons have, *To the city of Phœnicia* : but in all the MSS. we find, *To the city of the Philippians.*

<sup>8</sup> Others read. [and Whistons], *On account of Onotice.*

<sup>9</sup> The Whistons have, *Of Apollonophanus* : but in all the MSS. we read, *Apofolanus.*

yet, as it were forgetting his bonds, he mourned over these words, and said, weeping: "It were better for me to be dead, and with the Lord. For while I am in this body, and hear the wretched words of such false doctrine, behold, grief arises upon grief, and my trouble adds a weight to my chains; when I behold this calamity, and progress of the machinations of Satan, who searcheth to do wrong."

And thus, with deep affliction, Paul composed his reply to the Epistle.<sup>1</sup>

### EPISTLE OF PAUL TO THE CORINTHIANS.<sup>2</sup>

1 PAUL, in bonds for Jesus Christ, [disturbed by so many errors<sup>3</sup>, to his Corinthian brethren, health.

2 I nothing marvel that the preachers of evil have made this progress.

3 For because the Lord Jesus is about to fulfil his coming, verily on this account do certain men pervert and despise his words.

4 But I, verily, from the beginning, have taught you that only which I myself received from the former apostles, who always remained with the Lord Jesus Christ.

5. And I now say unto you, that the Lord Jesus Christ was born of the Virgin Mary, who was of the seed of David,

6 According to the annunciation of the Holy Ghost, sent to her by our Father from heaven;

7 That Jesus might be introduced into the world<sup>4</sup>, and deliver our<sup>5</sup> flesh by his flesh, and that he might raise us up from the dead;

8 As in this also he himself became the example:

9 That it might be made manifest that man was created by the Father,

10 He has not remained in perdition unsought<sup>6</sup>;

11 But he is sought for, that he might be revived by adoption.

<sup>1</sup> In the text of this Epistle there are some other variations in the words, but the sense is the same.

<sup>2</sup> Some MSS. have, *Paul's Epistle from prison, for the instruction of the Corinthians.*

<sup>3</sup> Others [and Whistons] read, "*Disturbed by various compunctions.*"

<sup>4</sup> Some MSS. [and Whistons] have, *That Jesus might comfort the world.*

<sup>5</sup> Whistons, *all flesh.*

<sup>6</sup> Others read, *He has not remained indifferent.*



12 For God, who is the Lord of all, the Father of our Lord Jesus Christ, who made heaven and earth, sent, firstly, the Prophets to the Jews :

13 That he would absolve them from their sins, and bring them to his judgment.

14 Because he wished to save, firstly, the house of Israel, he bestowed and poured forth his Spirit upon the Prophets ;

15 That they should, for a long time, preach the worship of God, and the nativity of Christ.

16 But he who was the prince of evil, when he wished to make himself God, laid his hand upon them,

17 And bound all men in sin<sup>1</sup>,

18 Because the judgment of the world was approaching.

19 But Almighty God, when he willed to justify, was unwilling to abandon his creature ;

20 But when he saw his affliction, he had compassion upon him :

21 And at the end of a time he sent the Holy Ghost into the Virgin foretold by the Prophets.

22 Who, believing readily<sup>2</sup>, was made worthy to conceive, and bring forth our Lord Jesus Christ.

23 That from this perishable body, in which the evil spirit was glorified, he should be cast out<sup>3</sup>, and it should be made manifest

24 That he was not God : For Jesus Christ, in his flesh, had recalled and saved this perishable flesh, and drawn it into eternal life by faith.

25 Because in his body he would prepare a pure temple of justice for all ages ;

26 In whom we also, when we believe, are saved.

27 Therefore know ye that these men are not the children of justice, but the children of wrath ;

28 Who turn away from themselves the compassion of God ;

29 Who say that neither the heavens nor the earth were altogether works made by the hand of the Father of all things.<sup>4</sup>

30 But these cursed men<sup>5</sup> have the doctrine of the serpent.

31 But do ye, by the power of God, withdraw yourselves

<sup>1</sup> Some MSS. [and Whistons] have, *Laid his hand, and them and al. [flesh] bound in sin.*

<sup>2</sup> Others [and Whistons] read, *Believing with a pure heart.*

<sup>3</sup> [Whistons, "in the same body he should be convicted and made manifest. *If he was not God, how did Jesus Christ . . . recall and save, &c.*"]

<sup>4</sup> Some MSS. [and Whistons] have, *Of God the Father of all things.*

<sup>5</sup> Others [and Whistons] read, *They curse themselves in this thing.*

far from these, and expel from amongst you the doctrine of the wicked.

32 Because you are not the children of rebellion<sup>1</sup>, but the sons of the beloved church.

33 And on this account the time of the resurrection is preached to all men.

34 Therefore they who affirm that there is no resurrection of the flesh, they indeed shall not be raised up to eternal life;

35 But to judgment and condemnation shall the unbeliever arise in the flesh:

36 For to that body which denies the resurrection of the body, shall be denied the resurrection: because such are found to refuse the resurrection.

37 But you also, Corinthians! have known, from the seeds of wheat, and from other seeds,

38 That one grain falls<sup>2</sup> dry into the earth, and within it first dies,

39 And afterwards rises again, by the will of the Lord, endued with the same body:

40 Neither indeed does it arise with the same simple body, but manifold, and filled with blessing.

41 But we produce the example not only from seeds, but from the honourable bodies of men.<sup>3</sup>

42 Ye have also known Jonas, the son of Amittai.<sup>4</sup>

43 Because he delayed to preach to the Ninevites, he was swallowed up in the belly of a fish for three days and three nights:

44 And after three days God heard his supplication<sup>5</sup>, and brought him out of the deep abyss;

45 Neither was any part of his body corrupted; neither was his eyebrow bent down.<sup>6</sup>

46 And how much more for you, oh men of little faith;

47 If you believe in our Lord Jesus Christ, will he raise you up, even as he himself hath arisen.

48 If the bones of Elisha the prophet, falling upon the dead, revived the dead,

49 By how much more shall ye<sup>7</sup>, who are supported by the

<sup>1</sup> Others [and Whistons] read, *Children of the disobedient*.

<sup>2</sup> Some MSS. have, *That one grain falls not dry into the earth*.

<sup>3</sup> Others [and Whistons] read, *But we have not only produced from seeds, but from the honourable body of man*.

<sup>4</sup> Others [and Whistons] read, *The son of Ematthias*.

<sup>5</sup> [Whistons om., "*And brought—abyss.*"]

<sup>6</sup> Others [and Whistons] add, *Nor did a hair of his body fall therefrom*.

<sup>7</sup> [Whistons, *Ye who are in the flesh and supported by the Word of Christ.*]

flesh and the blood and the Spirit of Christ, arise again on that day, with a perfect body?

50 Elias the prophet, embracing the widow's son, raised him from the dead:

51 By how much more shall Jesus Christ revive you, on that day, with a perfect body, even as he himself hath arisen?

52 But if ye receive other things vainly<sup>1</sup>,

53 Henceforth no one shall cause me to travail; for I bear on my body these fetters<sup>2</sup>,

54 To obtain Christ; and I suffer with patience these afflictions to become worthy of the resurrection of the dead.

55 And do each of you, having received the law from the hands of the blessed Prophets and the holy gospel<sup>3</sup>, firmly maintain it;

56 To the end that you may be rewarded in the resurrection of the dead, and the possession of the life eternal.

57 But if any of ye, not believing, shall trespass, he shall be judged with the misdoers, and punished with those who have false belief.

58 Because such are the generation of vipers, and the children of dragons and basilisks.

59 Drive far from amongst ye, and fly from such, with the aid of our Lord Jesus Christ.

60 And the peace and grace of the beloved Son be upon you.<sup>4</sup> Amen.

<sup>1</sup> Some MSS. [and Whistons] have, *Ye shall not receive other things in vain.*

<sup>2</sup> Others [and Whistons] finished here thus, *Henceforth no one can trouble me further, for I bear in my body the sufferings of Christ. The grace of our Lord Jesus Christ be with your spirit, my brethren. Amen.*

<sup>3</sup> Some MSS. have, *Of the holy evangelist.*

<sup>4</sup> Others add, *Our Lord be with ye all. Amen.*

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*Done into English by me, January-February, 1817, at the Convent of San Lazaro, with the aid and exposition of the Armenian text by the Father Paschal Aucher, Armenian Friar.*

BYRON.

Venice, April 10. 1817.

*I had also the Latin text, but it is in many places very corrupt, and with great omissions.*

## APPENDIX B.

TRANSLATION OF THE EPISTLES TO THE  
CORINTHIANS.

THE Translation of the Two Epistles to the Corinthians in the Authorized Version of 1611, was made by the Fifth out of the Six Companies or Committees appointed to translate the several portions of the Bible. It sat at Westminster; its work was to translate the whole of the Epistles; and it consisted of seven persons, Dr. Barlow, Dr. Hutchinson, Dr. Spencer, Mr. Fenton, Mr. Rabbet, Mr. Sanderson, Mr. Dakins.

Each of these translated a part, to be submitted to the revision of the whole; and therefore the Epistles to the Corinthians cannot be ascribed to one more than the other.

But inasmuch as the version of these Epistles in 1611, is common with that of the whole Bible, was professedly based on the Bishops' Bible of 1568, and inasmuch as the alterations from that earlier Version are very slight, the virtual translators of the Epistles to the Corinthians, as we now have them, are those who were concerned in that work in the reign of Elizabeth. Of these, the name of the translator of the First Epistle is learned from the initials affixed, G. G., Dr. Gabriel Goodman, Dean of Westminster. The Second Epistle having no such marks, its translator is not known.<sup>1</sup>

I have given here the text of the Authorised Version, with such corrections only as were required for the sake of more faithfully representing the sense of the original. They are as follows:

(I.) Such as are produced by a restoration of the text of the ancient MSS. as represented by Lachmann.

(II.) Such as are produced by a better system of punctuation.

(III.) Such as are produced by transposing the words into a nearer conformity with the original order.

(IV.) Such as are produced by bringing out the emphasis of

<sup>1</sup> See the English Hexapla, pp. 143. 156.

words, apparent in the original text either from the use of the pronoun, or from the place of the words in the sentence.

(V.) Such as are produced by inaccuracy of translation. Of these :

(1.) Some few are from mere carelessness, without any authority in the Received Text, or any assignable motive: *e. g.* in 1 Cor. i. 4. "Jesus Christ" is substituted for "Christ Jesus;" in 1 Cor. i. 7. "coming" for "revelation" (this is peculiar to the Version of 1611); in 1 Cor. iii. 19., vii. 37. "own" is omitted. But these are very rare.

(2.) Some few must probably be ascribed to theological fear or partiality. In 1 Cor. ix. 27. the word *ἀδόκιμος* is translated "cast away," instead of its otherwise universal rendering; "reprobate," apparently in order to avoid the conclusion that the Apostle might fall away from grace. In 1 Cor. xi. 26. the words *ἔσθιτε ἢ πίνετε* are rendered "eat *and* drink," in order to avoid the inference that the Eucharist might be received under one kind. It happens that in each of these cases, the supposed inference may easily be avoided by a proper consideration of the Text.

(3.) Some few are not so much inaccuracies as obsolete expressions. In 1 Cor. iv. 4. *ἐμὰντῷ σύννοια* is rendered "I know nothing *by* myself," where "by" is used in a provincial and antiquated sense for "against." The use of the word "meat" in 1 Cor. iii. 2., vi. 13., viii. 8. 10. 13., for "*food*," is another instance. Under this head should perhaps be placed the rendering of *δοῦλος* by "servant," instead of "slave," which originated partly in the fact that "servants" at the period of the Translation, being of a more servile character, might more properly be taken as the class corresponding to the ancient domestic slaves, partly in the fact that our word "slave" is comparatively modern, and is only used twice in the Authorised Version; Jer. ii. 14.; Rev. xviii. 13.

(4.) Some are not mistranslations so much as retentions of the original Greek or Latin words, a practice which increased in the two later Versions of 1568 and 1611; *e. g.*, "mysteries" for *μυστήρια*, instead of "secrets;" "heresies" for *αἵρέσεις*, instead of "sects;" "charity" for *ἀγάπη*, from the Vulgate *caritas*, instead of "love;" "church" for *ἐκκλησία*, instead of "congregation."

(5.) The greater part are such as result from an imperfect attention to the language, or from the real difficulty of the style.

(a.) The aorists are generally translated like perfects or presents. One frequent effect of this practice is, that what the Apostle specially ascribes to the period of the conversion of his readers, is turned into a general truth. Thus, in 1 Cor.

vi. 11., "Ye *are* washed, ye *are* sanctified, ye *are* justified;" instead of "Ye *were* washed, ye *were* sanctified, ye *were* justified." It is true that the aorist occasionally bears an indefinite signification, which cannot be rendered as applying to any special past time. Thus in 1 Cor. vii. 28., "Thou hast not sinned," "she hath not sinned," are correct readings of the sense of οὐχ ἥμαρτες, οὐχ ἥμαρτεν, and in 1 Cor. xv. 6. 18., "Are fallen asleep and are perished," of ἐκοιμήθησαν, κοιμηθέντες and ἀπώλοντο. Perhaps also "are dead," in 2 Cor. v. 15., should be the reading of ἀπέθανον. But these perhaps are the only instances in which the rendering by the past tense is not admissible, and in most it is required.

(b.) Inattention to the omission or use of the article. Thus in 1 Cor. i. 22., Ἰουδαῖοι and Ἕλληνες are rendered "the Jews" and "the Greeks," instead of "Jews" and "Greeks;" a slight variation, but one which mars the full force of the meaning, "such characters as Jews," or "as Greeks." In 1 Cor. v. 9., on the other hand, ἔγραψα ἐν τῇ ἐπιστολῇ, "I wrote in *the* [or 'in my'] Epistle," is rendered, "I wrote in *an* Epistle," which conveys a sense only compatible with the (erroneous) supposition that there was a lost Epistle.

(c.) The case of words mistranslated from a misconception of their entire meaning is very rare. But there is a considerable want of due appreciation of the various shades of meaning, and a consequent carelessness as to using, if possible, one and the same English word for one and the same Greek word. Beyond a certain point such uniformity and exactness are unattainable. Not only is the diversity of the two languages an insuperable obstacle, but even in the original language the same word is used often in such different senses, as to render the same rendering impossible. But within reasonable limits the object may be secured, not only in regard to the word itself, but to those which are derived from it; and in a style like the Apostle's, where so much turns on the use of particular words, such precision is of considerable importance. It has therefore been my object to select in each case the English word which, either from its own appropriateness, or from its being the one most generally used, would most easily represent the Greek word wherever it occurred; if possible not using the same English word for more than one Greek word, nor translating the same Greek word by more than one English word, or at most two (and two are always sufficient), so as to prevent the rise of any confusion between them.

Thus, for example, it may be impossible to find one English word which will meet every use of παρακαλεῖν and its derivatives. But (with perhaps one exception, 2 Cor. xi. 8., τὸν κύριον παρε-

κάλεσα, where the context compels us to throw into it the sense of "entreaty") every passage may be rendered either by "exhort" or "comfort." Instead of this, the Authorised Version has used, almost indiscriminately, "comfort," "console," "beseech," "entreat," "desire," "exhort:" e. g. in 2 Cor. i. 3. 4. 5, 6. 7., where the force of the passage mainly depends on the recurrence of precisely the same word, and where there is not a shadow of reason for altering it, it is translated six times "comfort," and four times "consolation."

Again, δύναμις may mostly be translated with equal propriety "power," or "strength," or in some passages the one, in some the other may be more appropriate; and the same may be said of "infirmity," or "weakness," as a rendering of ἀσθένεια. But in 2 Cor. xi. 21.—xiii. 4., where the whole continuity of thought depends on the opposition between the two being vividly preserved, yet in the Authorised Version, ἀσθένεια and its cognate words are rendered four times "weakness," and four times "infirmity;" and δύναμις, in like manner, twice "strength," and three times "power." So ἰσχυρός and δυνατός might with equal propriety be translated "mighty," "strong;" but for the convenience of 1 Cor. i. 25—28., and 2 Cor. xii. 7—10., I have chosen "mighty" for ἰσχυρός, and "strong" for δυνατός. ἐξουσία and its derivatives come more properly under the name of "right," than any other corresponding English word; but "power" will perhaps be most suitable to all the places where it occurs. See especially 1 Cor. vi. 12.

λόγος, in all cases but 1 Cor. i. 4., may be translated "word." The advantage may be seen in 1 Cor. i. 17, 18.

κρίνειν and its derivatives, which in these epistles are of frequent and emphatic occurrence, may all be comprehended under "judge;" with the exception perhaps of διακρίνω as in 1 Cor. iv. 7., xi. 29. 32., and συγκρίνω as in 1 Cor. ii. 13., 2 Cor. x. 12. See especially 1 Cor. ii. 14, 15.

χάρις may be rendered "grace," not as the best word, but as the one which most effectually meets all the cases.

ἅγιος, ἅγιοι, ἁγιάζω, ἁγιασμός, ἁγιασίνη, which are respectively translated "holy," "saints," "sanctify," "sanctification," "holiness," might be rendered uniformly by adopting throughout either the Latin form, "saintly," "saints," "sanctify," "sanctification," "saintliness," or the English, "holy," "the holy ones," "hallow," "hallowing," "holiness." And δικαιοῦν, δικαιοσύνη, might be either "to justify," "justice," or "to make righteous," "righteousness." In the latter case uniformity is hardly possible. But in the former I have ventured to attempt it, in all cases, except that of οἱ ἅγιοι, for which I have still retained "the saints:"

These are the most important cases of alteration. The following may also be mentioned :

- ἀγάπη, "love."  
 βεβαιοῦν, "to confirm;" κυροῦν, "to establish."  
 διάκονος, "minister;" δούλος, "slave;" ὑπηροστής, "servant."  
 δοκιμή, "proof," and its derivatives, "approved," "unap-  
 proved."  
 διαθήκη, "covenant."  
 ἱκανός, "sufficient." See 2 Cor. ii. 16., iii. 6.  
 θλίβειν, θλίψις, "trouble;" λύπη, λυπεῖν, "sorrow," "to  
 make sorry."  
 κόσμος, "world;" αἰών, "age."  
 καταργεῖσθαι, "to vanish away."  
 καταρτίζειν, "to join together."  
 καυχᾶσθαι, "to boast."  
 λαλῶ, "I speak;" λέγω and φημί, "I say," or "I tell."  
 πέποιθα, "I have confidence;" θάρρῶ, "I am bold;" χαίρω,  
 "I rejoice," except in 2 Cor. xiii. 11.  
 τέκνον, "child;" νήπιος, "babe;" παιδίον, "little child;" υἱός,  
 "son." (See 1 Cor. xiv. 20.)

The perpetually recurring particle δὲ I have rendered by  
 "but," "and," and "now;" reserving the longer forms of  
 "howbeit," &c., for ἀλλά.

For the sake of preserving the proper emphasis on "man"  
 for ἄνθρωπος, I have substituted "one" whenever it occurs in  
 the translations of οὐδείς and τις.

It will not be supposed that these minute changes are sug-  
 gested as necessary or desirable for any general use of the  
 English translation.

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[The variations from the Authorised Version are thus indicated :

1. Those which by omission, addition, or alteration, depend on the adoption of Lachmann's text, are enclosed in brackets [ ].
2. Those which are altered to give a better meaning to particular words are marked \*.
3. Those which are altered by transposition or punctuation are marked †.
4. The *Italics* of the Authorised Version are abandoned: and when the words designated by them are superfluous, they are struck out without notice: and *Italics* are used only for emphasis. The divisions of the sections are made according to the arrangement in the commentary.
5. Some doubtful cases are placed in the margin.]



[THE FIRST<sup>1</sup> TO THE CORINTHIANS.]

## SALUTATION. I. 1—9.

I. 1 PAUL, called an apostle of [Christ Jesus†] through the will of God, and Sosthenes our brother. 2 Unto the church of God which is at Corinth, to them that are hallowed\* in Christ Jesus, called holy\*, with all that call upon the name of Jesus Christ our Lord in every† place, <sup>2</sup>their's and our's: 3 Grace unto you, and peace, from God our Father, and from the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which was\* given you in\* Christ Jesus,† 5 that in every thing ye were\* enriched by him, in all utterance, and in all knowledge: 6 even as the testimony of Christ was confirmed in you: 7 so that ye come behind in no gift; waiting for the revelation\* of our Lord Jesus Christ: 8 who shall also confirm you unto the end, blameless in the day of our Lord Jesus Christ. 9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

## (A.) CHARGES AGAINST THE CORINTHIAN CHURCH.

## I. 10—IV. 21.

## (I.) THE FACTIONS. I. 10—IV. 21.

(1.) *Description of the Factions.* I. 10—16.

10 Now I exhort\* you, brethren, by the name of our Lord Jesus Christ, that ye all say\* the same thing, and that there be not\* divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 11 For it was\* declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. 12 Now this I say, that every one of you saith, *I* am of Paul; and *I* of Apollos; and *I* of Cephas; and *I* of Christ.

13 Christ is divided.†

Was Paul crucified for you? or were ye baptized in the name of Paul? 14 I thank God that I baptized none of you, but Crispus and Caius; 15 lest any should say that [ye were]

<sup>1</sup> Om. [Epistle of Paul the Apostle].

<sup>2</sup> Om: [both.]

baptized in mine own name. 16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

(2.) *Simplicity of the Apostle's Preaching.* I. 17—II. 5.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. 18 For the word\* of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. 19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the prudence\* of the prudent. 20 Where is the wise? where is the scribe? where is the disputer of this age\*? did\* not God make foolish the wisdom of the world\*? 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 22 For Jews\* require [signs], and Grecks\* seek after wisdom: 23 But we preach Christ crucified, unto Jews\* a stumblingblock, and unto [Gentiles] foolishness; 24 But unto ourselves that are called, both Jews and Grecks<sup>1</sup>, Christ the power of God, and the wisdom of God. 25 Because the foolishness of God is wiser than men: and the weakness of God is mightier\* than men. 26 For ye see your calling, brethren, how that [there are] not many wise men after the flesh, not many mighty, not many noble. 27 But God chose\* the foolish things of the world to confound the wise; and God chose\* the weak things of the world to confound the things which are mighty; 28 and base things of the world, and things which are despised, God chose\*, yea, and things which are not, to make to vanish away\* things that are: 29 that no flesh should boast\* in the presence [of God]. 30 But of him are ye in Christ Jesus, who was made wisdom unto us† of God,—and righteousness, and holiness\*, and redemption: 31 that, according as it is written, "He that boasteth\*", let him boast\* in the Lord."

II. 1 And I, brethren, when I came to you, came not with excellency of word\* or of wisdom, declaring unto you the testimony of God. 2 For I determined\* a not to know any thing<sup>a</sup> judged, among you, save Jesus Christ, and him crucified. 3 And I was with you in weakness, and in fear, and in much trembling. 4 And my word and my preaching was not with enticing words of<sup>2</sup> wisdom, but in demonstration of the Spirit and of power: 5 That your faith should not stand in the wisdom of men, but in the power of God.

<sup>1</sup> Om. [this].

<sup>2</sup> Om. [man's].

(3.) *Contrast of human and Divine Wisdom.* II. 6—III. 4.

6 Now\* we speak wisdom among them that are perfect: yet not the wisdom of this age\*, nor of the princes of this age\*, that vanish away\*.

7 But we speak [*God's wisdom\**] in a mystery\*, the hidden wisdom, which God ordained before the age\* unto our glory: 8 Which none of the princes of this age\* knew; for had they known, they would not have crucified the Lord of glory. 9 But as it is written, "[What] eye saw not\*, nor ear heard, neither entered into the heart of man, [whatever things] God prepared\* for them that love him,"—10 but *unto us* God revealed\* them by [the] Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For who of men\* knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no one\*, but the Spirit of God. 12 But *we* received\*, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words which man's wisdom teacheth, but which [the Spirit] teacheth; interpreting\* spiritual things to\* spiritual men. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually judged\*. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 For who knoweth the mind of the Lord, that he may instruct him? But *we* have the mind of [the Lord].

III. 1 And *I*, brethren, could not speak unto you as unto spiritual, but as unto [fleshly], as unto babes in Christ. 2 I gave\* you milk, and not food\*: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for where there is among you envying, and strife<sup>1</sup>, are ye not carnal, and walk as men? 4 For while one saith, *I* am of Paul; and another, *I* am of Apollos; are ye not [men]?

(4.) *The Leaders of the Corinthian Factions.* III. 5—IV. 20.

5 [What] then is [Apollos†], and [what] is [Paul†]<sup>2</sup>? Ministers by whom ye believed, even as the Lord gave to every one\*. 6 *I* planted\*, Apollos watered; but God gave the increase. 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

<sup>1</sup> [Om. "and divisions."]

<sup>2</sup> [Om. "but."]

8 But\* he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. 9 For we are *God's* fellow-labourers\*: ye are *God's* husbandry, *God's* building. 10 According to the grace of God which was\* given unto me, as a wise masterbuilder, I [laid] the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that which lies\* there, which is [Christ Jesus†]. 12 But\* if any man build upon the\* foundation gold, silver, precious stones, wood, hay, stubble; 13 every man's work shall be made manifest: for the day shall declare it, because it is\* revealed in\* fire; and the fire shall try every man's work of what sort it is. 14 If any man's work [shall abide] which he built\* thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. 16 Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you? 17 If any man destroy\* the temple of God, him shall God destroy; for the temple of God is holy, which ye are.

18 Let no one\* deceive himself. If any one\* among you seemeth to be wise in this age\*, let him become a fool, that he may become\* wise. 19 For the wisdom of this world is foolishness with God. For it is written, "He that taketh\* the wise in their<sup>1</sup> craftiness." 20 And again, "The Lord knoweth the thoughts of the wise, that they are vain." 21 Therefore let no one boast\* in men. For all things are your's; 22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; 23 and ye are Christ's; and Christ is God's.

IV. 1 Let a man so account of us, as of the servants\* of Christ, and stewards of the mysteries of God [here]. 2 Moreover it is required in stewards, that one\* be found faithful. 3 But with me it is a very small thing that I should be judged of you, or of man's day\*: yea, I judge not mine own self. 4 For I know nothing against\* myself; yet am I not hereby justified: but he that judgeth me is the Lord. 5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have his\* praise of God.

6 Now\* these things; brethren, I transferred\* in a figure to myself and to Apollos for your sakes; that ye might learn in us not to [be] above that which is written, that no one of

<sup>1</sup> Om. own.

you be puffed up for the one\* against the other\*. 7\* For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou boast\*, as if thou didst\* not receive\*? 8 Now ye are full, now ye were\* rich, without us † ye reigned\* as kings, and I would to God ye did reign, that *we* also might reign with you. 9 For I think<sup>1</sup> God set forth\* us the apostles last, as it were appointed to death: for we were\* made a spectacle unto the world, and to angels, and to men. 10 *We* are fools for Christ's sake, but *ye* are wise in Christ; *we* are weak, but *ye* are mighty; *ye* are honourable, but *we* are despised. 11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; 12 and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: 13 Being defamed, we exhort\*: we were\* made as the filth of the world, the offscouring of all things unto this day. 14 I write not these things to shame you, but as my beloved children\* I warn you. 15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus, *I* begot\* you through the gospel. 16 Wherefore I exhort\* you, be ye followers of me. 17 For this cause I sent\* unto you Timotheus, who is my beloved child\*, and faithful in the Lord, who shall bring you into remembrance of my ways which be in [Christ Jesus], as I teach every where in every church. 18 But\* some were\* puffed up, as though I would not come to you. 19 But I will come to you shortly, if the Lord will, and will know, not the word\* of them which are puffed up, but the power, 20 for the kingdom of God is not in word, but in power. 21 What wilt ye? am I to come\* unto you with a rod, or in love, and the spirit of meekness?

(II.) INTERCOURSE WITH HEATHENS. IV. 21—VI. 20.

(1.) *Case of Incest.* v. 1—13.

V. 1 It is reported certainly\* that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 2 And *ye* are puffed up, and did\* not mourn rather, that he that did\* this deed might be taken away from among you. 3 For *I* verily,<sup>2</sup> absent in body, but present in spirit, have judged already, as though I were present, him that hath so wrought\* this deed.

<sup>1</sup> [Om. "that."]

<sup>2</sup> [Om. "as."]

4 In the name of our Lord Jēsus<sup>1</sup>, when ye are gathered together, and my spirit, with the power of our Lord Jēsus<sup>1</sup>,  
 5 to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of [our] Lord Jēsus [Christ]. 6 Your boasting\* is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For our passover was also\* sacrificed for us, even Christ\*: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 I wrote unto you in the\* epistle not to company with fornicators: 10 <sup>2</sup>not altogether with the fornicators of this world, or with the covetous [and], extortioners, or <sup>3</sup>idolaters; for then must ye needs go out of the world. 11 But now I wrote\* unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railed, or a drunkard, or an extortioner: with such an one no not to eat. 12 For what have I to do to judge them also that are without? do not ye judge them that are [within,†] 13 but them that are without God [will judge]?† <sup>4</sup>Put away from among yourselves that wicked person.

(2.) *Digression on Heathen Lawsuits.* VI. 1—11.

VI. 1 [One of you dares†], having a matter against another, to\* be judged before the unrighteous, and not before the holy.\*  
 2 Do ye not know that the holy shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? 3 Know ye not that we shall judge angels? how much more things that pertain to this life? 4 If then ye have judgments of things pertaining to this life, those who are least esteemed in the church, set these to judge†. 5 I speak to your shame. Is it so, that there is not a wise man among you? <sup>5</sup>not one that shall be able to judge between his brethren? 6 But brother goeth to be judged\* with brother, and that before <sup>6</sup>unbelievers. 7 Now therefore there is certainly\* a fault among you, because ye have judgments\* one with another. Why do ye not rather suffer unrighteous wrong?\*. Why are\* ye not rather defrauded? 8 Nay, ye do unrighteously, and defraud, and [this] your brethren. 9 Or\* know ye\* not that the unrighteous shall not inherit [God's kingdom†]? .

<sup>1</sup> [Om. "Christ."]\*

<sup>4</sup> Om. ["Therefore."].

<sup>2</sup> Om. ["yet."]

<sup>5</sup> Om. ["no."]

<sup>3</sup> Om. "with."

<sup>6</sup> Om. "the."

(3.) *Case of Sensuality resumed.* VI. 9—20.

Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11 And such were some of you: but ye were\* washed, but ye were\* hallowed,\* but ye were\* justified in the name of [our] Lord Jésus [Christ]. 12 All things are in my\* power, but all things are not expedient: all things are in my\* power, but I will not be brought under the power of any. 13 Food\* for the belly, and the belly for food\*: but God shall destroy both it and them. But\* the body is not for fornication, but for the Lord; and the Lord for the body. 14 And God both† upraised\* the Lord, and [raises up] also† us by his<sup>1</sup> strength.\* 15 Know ye not that your bodies are<sup>2</sup> members of Christ? shall I then take the members of Christ, and make them members of an harlot? God forbid. 16 Know ye not that he which is joined to the\* harlot is one body? for the\* two, saith† he, shall be one flesh. 17 But he that is joined unto the Lord is one spirit. 18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. 19 Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye were\* bought with a price: therefore glorify God in your body.<sup>3</sup>

## (B.) QUESTIONS IN THE LETTER OF THE CORINTHIAN CHURCH. VII. 1—XIV. 40.

## (I.) THE QUESTION OF MARRIAGE. VII. 1—40.

VII. 1 Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. 2 But on account of fornications,\* let every one\* have his own wife, and let every woman have her own husband. 3 Let the husband render unto the wife [her due].<sup>4</sup> and likewise also the wife

<sup>1</sup> Om. "own."<sup>3</sup> Om. ["and in your spirit, which are God's."]<sup>4</sup> Om. ["benevolence."]<sup>2</sup> Om. "the."

unto the husband. 4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. 5 Defraud ye not one the other, except with consent for a time, that ye may have leisure\* for<sup>1</sup> prayer; and [be] together again, that Satan tempt you not for your incontinency. 6 But I say\* this by permission, and not of commandment. 7 [But] I would that all men were even as I myself. But every one\* hath his own\* gift of God, one after this manner, and another after that.

8 I say to the unmarried and widows, It is good for them if they abide even as I. 9 But if they cannot contain, let them marry: for it is better to marry than to burn. 10 And unto the married I command, not I, but the Lord, Let not the wife depart from her husband. 11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. 12 But to the rest say\* I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. 13 And the wife\* which hath an husband that believeth not, and if he be pleased to dwell with her, let her not put away\* [her husband]. 14 For the unbelieving husband is hallowed\* by the wife, and the unbelieving wife is hallowed\* by the [brother]: else were your children unclean; but now are they holy. 15 But if the unbelieving depart, let him depart. The\* brother or the\* sister is not under bondage in such cases: but God hath called us in\* peace. 16 For what knowest thou, O wife, whether thou shalt save thy husband? or what\* knowest thou, O husband\*, whether thou shalt save thy wife? 17 But as [the Lord] distributed\* to every one\*, as [God] hath called every one, so let him walk. And so ordain I in all the\* churches. 18 Was\* any one\* called, being circumcised? let him not become uncircumcised. [Has any one\* been called] in uncircumcision? let him not be circumcised. 19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. 20 Let every one\* abide in the same calling wherein he was called. 21 Wast\* thou called being a slave\*? care not for it: but if thou mayest be made free, use it rather. 22 For he that was\* called in the Lord, being a slave\*, is the Lord's freedman\*: likewise also he that was\* called, being free, is Christ's slave\*. 23 Ye were\* bought with a price; become\* not the slaves\* of men. 24 Brethren, let every one\*, wherein he was\* called, therein abide with God.

<sup>1</sup> Om. ["fasting and."]



25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. 26 I suppose therefore that this is good on account of\* the present distress, that it is good for a man so to be. 27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. 28 But and if thou marry, thou hast not sinned: and if the\* virgin marry, she hath not sinned. But\* such shall have trouble in the flesh: but *I* spare you. 29 But this I say, brethren, the time is short: that henceforth\* both they that have wives be as though they had none: 30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; 31 And they that use this world, as not abusing it: for the fashion of this world passeth away. 32 But I would have you without carefulness. He that is unmarried careth for the things that are of the Lord, how he may please the Lord: 33 But he that is married careth for the things that are of the world, how he may please his wife. 34 [and is divided. Both the wife who is unmarried, and the virgin\* who is unmarried] careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband. 35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is seemly\*, and that ye may attend upon the Lord without distraction. 36 But if any man suppose\* that he behaveth himself unseemly\* toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. 37 But\* he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so judged\* in his heart that he will keep his own\* virgin, shall do\* well. 38 So then he that giveth [his own virgin] in marriage doeth well; [and] he that giveth her not in marriage doeth better. 39 The wife is bound<sup>1</sup> as long as her husband liveth; but if her husband be fallen asleep\*, she is free\* to be married to whom she will; only in the Lord. 40 But she is happier if she so abide, after my judgment: and *I* also think† that I have the Spirit of God.

<sup>1</sup> Om. ["by the law,"]

## (II.) THE QUESTION OF THE SACRIFICIAL FEASTS.

## VIII. 1—XI. 1.

(1.) *General Warning.* VIII. 1—13.

VIII. 1. Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but love\* edifieth. 2 <sup>1</sup> If any one\* think that he knoweth any thing, he knoweth nothing yet as he ought to know. 3 But if any one\* love God, the same is known of him. 4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that there is no\* idol in the world, and that there is no<sup>2</sup> God but one. 5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) 6 But to us there is but one God the Father, of whom are all things, and *we* in him; and one Lord Jesus Christ, by whom are all things, and *we* by him. 7 Howbeit there is not in all\* that knowledge; but\* some [by custom] of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is polluted\*. 8 But food\* [will not commend] us to God:<sup>3</sup> neither, if we eat [not], are we the better; neither, if we eat<sup>4</sup>, are we the worse. 9 But take heed lest by any means this power\* of your's become a stumbling block to them that are weak. 10 For if any one\* see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be edified\* to eat those things which are offered to idols?† 11 [For] through thy knowledge he that is weak [perishes],\* the brother\* for whom Christ died.† 12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. 13 Wherefore, if food\* make my brother to offend, I will eat no flesh whilst the age\* standeth<sup>5</sup>, lest I make my brother to offend. <sup>a Or  
"for  
ever."</sup>

(2.) *His own Example of Self-denial.* IX. 1—x. 14.

IX. 1 [Am I not free?]<sup>†</sup> am I not an apostle? have I not seen Jesus<sup>5</sup> our Lord? are not *ye* my work in the Lord? 2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are *ye* in the Lord. 3 Mine answer to them that judge me by questioning\* is this†.

<sup>1</sup> Om. [And.]<sup>2</sup> Om. [other.]<sup>3</sup> Om. [for.]<sup>4</sup> Om. [not.]<sup>5</sup> Om. [Christ.]

4 Have we not power to eat and to drink? 5 Have we not power to lead about a sister, a wife, as well as the\* other apostles; and the brethren of the Lord, and Cephas? 6 Or *I* only and Barnabas, have not we power to forbear working? 7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof?<sup>1</sup> who feedeth a flock, and eateth not of the milk of the flock? 8 Speak\* I these things as a man? or saith not the law the same also? 9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? 10 Or saith he it altogether for our sakes? For our sakes, no doubt, it was\* written: that he that ploweth should plow in hope; and he that thresheth in hope [of partaking]. 11 If *we* sowed\* unto you spiritual things, is it a great thing if *we* shall reap *your* carnal things? 12 If others be partakers of this power over you, are not *we* rather? Nevertheless *we* did\* not use this power; but bear\* all things, lest *we* should be any hindrance to\* the gospel of Christ. 13 Do ye not know that they which minister the\* things of the temple\* live of the temple?<sup>2</sup> They which wait at the altar are partakers with the altar†. 14 Even so the Lord ordained that they which proclaim\* the gospel should live of the gospel. 15 But *I* have used none of these things: neither did I write\* these things, that it should be so done unto me: for it were better for me to die, than [my boasting. None shall make it void\*]. 16 For though I preach the gospel, I have nothing to boast\* of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! 17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation is committed unto me. 18 What is my reward then? That, when I preach the gospel, I may make the gospel<sup>3</sup> without charge, that I abuse not my power in the gospel. 19 For though I be free from all, yet I made myself a slave\* unto all, that I might gain the greater part\*; 20 and unto the Jews I became as a Jew, that I might gain<sup>4</sup> Jews; to them that are under the law, as under the law, [not being myself under the law] that I might gain them that are under the law; 21 to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them, that are without law; 22 to the weak became I as weak, that I might gain the weak: I am become\* all things to all men, that I might by all means save some. 23 And [all this] I do for the gospel's sake, that I may\* be partaker thereof with you. 24 Know ye not that they which run in a race run

<sup>1</sup> Om. [or].    <sup>2</sup> Om. [and.]    <sup>3</sup> Om. [of Christ.]    <sup>4</sup> Om. [the.]\* . \*

all, but one receiveth the prize? So run, that ye may obtain. 25 Now\* every one\* that striveth for the mastery is temperate in all things. They do it to obtain a corruptible crown; but we an incorruptible. 26 I therefore so run, not as uncertainly; so fight<sup>1</sup>, not as one that beateth the air: 27 but I keep under my body, and bring it into subjection: lest that by any means, when I have been a herald\* to others, I myself should become disapproved\*.

X. 1 [For], brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 and were all baptized unto Moses in the cloud\* and in the sea; 3 and did all eat the same spiritual food\*; 4 and did all drink the same spiritual drink: for they drank of the\* spiritual Rock that followed them: and the\* Rock was Christ. 5 But with the greater part\* of them God was not well pleased: for they were overthrown in the wilderness. 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 7 Neither become\* ye idolaters, as were some of them; as it is written. "The people sat down to eat and drink, and rose up to play." 8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. 9 Neither let us tempt [the Lord], as some of them also tempted, and perished\* by serpents. 10 Neither murmur ye, as some of them also murmured, and perished\* by the destroyer. 11 Now all these things happened unto them for ensamples: and they were\* written for our admonition, upon whom the ends of the ages\* are come. 12 Wherefore let him that thinketh he standeth take heed lest he fall. 13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make the\* way to escape, that ye may be able to bear it. 14 Wherefore, my<sup>2</sup> beloved, flee from idolatry.

(3.) *Evils of the Sacrificial Feasts.* x. 14—xi. 1.

15 I speak as to wise men; judge ye what I say. 16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 17 For we being many are one bread, and one body: for we are all partakers of that one bread. 18 Behold Israel after the flesh: have not they which eat of

<sup>1</sup> Om. "I."

<sup>2</sup> Om. "dearly."

the sacrifices communion\* with\* the altar? 19 What say I then? that what is offered in sacrifice to idols is any thing, [or that the idol is anything†]? 20 Nay, but\* that the things which they<sup>1</sup> sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have communion\* with devils. 21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 22 Do we provoke the Lord to jealousy? are we mightier\* than he?

23 All things are in my power\*, but all things are not profitable\*: all things are in my power\*, but all things edify not. 24 Let no one\* seek his own, but<sup>2</sup> another's wealth. 25 Whatsoever is sold in the shambles, that eat, not judging by questions\* for conscience sake: 26 For the earth is the Lord's, and the fulness thereof. 27 If any of them that believe not bid you to a feast, and ye desire\* to go; whatsoever is set before you, eat, not judging by questions\* for conscience sake. 28 But if any one\* say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake<sup>3</sup>: 29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another's conscience? 30<sup>4</sup> If I by grace be a partaker, why am I evil spoken of for that for which I give thanks? 31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 32 Give none offence, neither to Jews, nor to Gentiles, nor to the church of God: 33 Even as I please all in all things, not seeking mine own profit, but the profit of the\* many, that they may be saved. XI. 1 Be ye followers of me, even as I also am of Christ.

### (III.) QUESTIONS OF WORSHIP. XI. 2—XIV. 40.

#### (1.) *Disuse of the Female Headdress.* XI. 2—15.

2 Now I praise you, brethren, that ye remember me in all things, and keep the commands\* as I commanded\* them to you. 3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. 4 Every man praying or prophesying, having his head covered, dishonoureth his head. 5 But every woman that prayeth or prophesieth with her head unveiled\* dishonoureth her head: for that is even all one as if she were

<sup>1</sup> Om. [Gentiles.]

<sup>2</sup> Om. [every man.]

<sup>3</sup> Om. [For the earth is the Lord's, and the fulness thereof.]

<sup>4</sup> Om. [For.]

shaven. 6 For if the woman be not veiled\*, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be veiled\*. 7 For a man indeed ought not to veil\* his head, forasmuch as he is the image and glory of God; but the woman is, the glory of the man. 8 For the man is not of the woman; but the woman of the man. 9 For\* neither was the man created for the woman; but the woman for the man. (10 For this cause ought the woman to have power on her head because of the angels.) 11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. 12 For as the woman is of the man, even so is the man also by the woman; but all things of God. 13 Judge in yourselves: is it comely that a woman pray unto God unveiled? 14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? 15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

(2.) *Disputes in the Assemblies, especially on the LORD'S Supper.*

XI: 16—34.

16 Now\* if any man seem to be contentious, *we* have no such custom, neither the churches of God. 17 Now [this I declare, not praising you], that ye come together not for the better, but for the worse. 18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. 19 For there must be sects\* among you, that they which are approved may be made manifest among you. 20 When ye come together therefore into one place, this is not to eat the Lord's supper. 21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. 22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? [do I praise you] in this? I praise you not. 23 For *I* received of the Lord that which also I commanded\* unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake, and said: 'This is my body, which is<sup>2</sup> for you: this do in remembrance of me. 25 After the same manner also the cup, when he had supped, saying, This cup is the new covenant\*, in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye proclaim\* the

<sup>1</sup> Om. [Take, eat.]

<sup>2</sup> Om. [broken.]

Lord's death till he come. 27 Wherefore whosoever shall eat the\* bread, or\* drink the\* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man prove\* himself, and so let him eat of the\* bread, and drink of the\* cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh judgment\* to himself, not judging\*<sup>a</sup> the<sup>3</sup> body. 30 For this cause many are weak and sickly among you, and some\* sleep. 31 [But] if we had judged<sup>b</sup> ourselves, we should not have been judged\*. 32 But when we are judged, we are chastened of the Lord, that we should not be judged to condemnation\* with the world. 33 Wherefore, my brethren, when ye come together to eat, tarry one for another. 34 <sup>2</sup> If any one\* hunger, let him eat at home; that ye come not together unto judgment\*. And the rest will I set in order whenever\* I come.

<sup>a</sup> Or.  
"dis-  
cern-  
ing."  
<sup>b</sup> Or  
"dis-  
cerned."

(3.) *The Spiritual Gifts.* XII. 1—XIII. 40.

(a.) *Unity and Variety of the Gifts.* XII. 1—30.

XII. 1 Now concerning the\* spiritual gifts, brethren, I would not have you ignorant. 2 Ye know that [when] ye were Gentiles, carried away unto these dumb idols, even as ye were led.—3 Wherefore I make known to you\*, that no one\* speaking by the Spirit of God saith\* "Cursed is Jesus\*:" and no one\* can say "The Lord Jesus†," but by the Holy Spirit\*. 4 Now there are diversities\* of gifts, but the same Spirit; 5 and there are diversities\* of ministries\*, but the same Lord; 6 and there are diversities of workings\*, but it is the same God which worketh all in all. 7 But the manifestation of the Spirit is given to every one\* to profit withal. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge according to\* the same Spirit; 9 To another faith in\* the same Spirit; to another the gifts of healing in the one\* Spirit; 10 To another the working of miracles; to another prophecy; to another judgments\*<sup>a</sup> of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 11 But all these worketh that one and the self-same Spirit, dividing to every one\* severally as he wills. 12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 13 For in\* one Spirit were\* we all baptized into one body, whether Jews or Gentiles, whether slaves\* or free; and were\* all made to drink into one Spirit. 14 For

<sup>a</sup> Or  
"dis-  
cern-  
ments."

<sup>1</sup> Om. [Lord's.]

<sup>2</sup> Om. [And.]

the body is not one member, but many. 15 If the foot shall say, Because I am not the hand, I am not the body; is it therefore not of the body? 16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? 17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? 18 But now God set\* the members every one of them in the body, as he wished\*. 19 And if they were all one member, where were the body? 20 But now are they many members, yet but one body. 21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. 22 Nay, much more those members of the body, which seem to be weaker\*, are necessary: 23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our unseemly\* parts have more abundant seemliness\*. 24 And\* our seemly\* parts have no need: but God tempered\* the body together, having given more abundant honour to that part which lacked: 25 that there should be no division\* in the body; but that the members should have the same care one for another; 26 and whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. 27 Now *ye* are the body of Christ, and members in particular; 28 and God set\* some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, insights\*, divers kinds\* of tongues. 29 Are all apostles? are all prophets? are all teachers? are all miracles? 30 Have all the gifts of healing? do all speak with tongues? do all interpret?

(b.) *Love the greatest of Gifts.* XII. 31—XIII. 13.

31 But seek zealously\* the best gifts: and yet shew I unto you a more excellent way.

XIII. 1 Though I speak with the tongues of men and of angels, and have not Love\*, I am become sounding brass, or a tinkling cymbal. 2 And though I have prophecy, and understand all secrets, and all knowledge; and though I have all faith, so that I could remove mountains, and have not Love\*, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned<sup>1</sup>, and have not Love\*, it profiteth me nothing. 4 Love\* suffereth long, Love\* is kind; Love\* envieth not; Love\* vaunteth not herself\*, is not puffed up. 5 Doth not behave herself\* unseemly,

<sup>1</sup> In Lachmann's first edition ["that I may boast"].



seeketh not her own, is not easily provoked, thinketh no evil; 6 Rejoiceth not in iniquity, but rejoiceth with\* the truth; 7 Beareth all things, believeth all things, hopeth all things, endureth all things. 8 Love\* never faileth: but whether there be prophecies, they shall vanish away\*; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall vanish away\*. 11 When I was a babe\*, I spake as a babe\*, I understood as a babe\*, I thought as a babe\*:<sup>1</sup> when I am become\* a man, I have made the things of a babe to vanish away\*. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abideth Faith, Hope, Love\*, these three; but the greatest of these is Love\*.

(c.) *Prophecying and the Gift of Tongues.* XIV. 1—40.

XIV. 1 Follow after Love\*, but seek zealously\* spiritual gifts, but rather that ye may prophesy. 2 For he that speaketh in a tongue speaketh not unto men, but unto God: for no one heareth; but\* in the spirit he speaketh mysteries. 3 But he that prophesieth speaketh unto men edification, and exhortation, and consolation\*. 4 He that speaketh in a tongue edifieth himself; but he that prophesieth edifieth the church. 5 I would that ye all spake with tongues, but rather that ye prophesied: but\* greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. 6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophecying, or by teaching\*. 7<sup>2</sup> Even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? 8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle? 9 So likewise ye, except ye utter by the tongue a word\* easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. 10 There are, it may be, so many kinds of sounds\* in the world, and none of them is without sound\*. 11 Therefore if I know not the meaning of the sound\*, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. 12 Even so ye, forasmuch as ye are zealous of

<sup>1</sup> Om. [but].

<sup>2</sup> Om. [And.]

spiritual gifts, seek that ye may abound\* to the edifying of the church. 13 Wherefore let him that speaketh in a tongue pray that he may interpret. 14 For if I pray in a tongue, my spirit prayeth, but my understanding is unfruitful. 15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. 16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he knoweth\* not what thou sayest? 17 For *thou* verily givest thanks well, but the other is not edified. 18 I thank God, I speak with [a tongue\*] more than ye all: 19 Yet in the church I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in a tongue. 20 Brethren, become\* not little children\* in mind\*: howbeit in malice be ye babes\*, but in mind\* become perfect\* men. 21 In the law it is written, "With men of other tongues and lips of others\* will I speak unto this people; and yet for all that will they not hear me, saith the Lord." 22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying not for them that believe not, but for them which believe. 23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? 24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: 25 <sup>2</sup> the secrets of his heart are made\* manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

(d.) *Necessity of order in the use of the gifts.*

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a teaching\*, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. 27 If any man speak in a tongue, let it be by two, or at the most by three, and by course; and let one interpret. 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. 29 Let the prophets speak two or three, and let the others\* judge. 30 If any thing be revealed to another that sitteth by, let the first hold his peace. 31 For ye can\* all prophesy one by one, that all may learn, and all may be comforted. 32 And the spirits of the prophets are subject to the prophets. 33 For

<sup>1</sup> Om. [my.]

<sup>2</sup> Om. [And thus.]

God is not the author of confusion, as in all the churches of the saints, but of peace. 34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but let them be\* under obedience, as also saith the law. 35 And if they desire\* to learn any thing, let them ask their own\* husbands at home: for it is a shame for [a woman] to speak in the church. 36 What? came the word of God out from you? or came it unto you only? 37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are [a commandment] of the Lord. 38 But if any man know not\* this, [he is not known\*]. 39 Wherefore, [my] brethren, seek zealously\* to prophesy, and forbid not to speak with tongues. 40 Let all things be done with seemliness and in order.

(IV.) THE RESURRECTION. XV. 1—58.

(1.) *The Resurrection of Christ.* xv. 1—11.

XV. 1 Now\*, brethren, I declare unto you the gospel which I preached unto you, which also ye received\*, and wherein ye stand; 2 by which also ye are saved, if ye keep in memory with what word\* I preached the Gospel\* unto you, unless ye believed\* in vain. 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 and that he was buried, and that he has been raised\* the third day according to the scriptures: 5 and that he was seen of Cephas, then of the twelve: 6 after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep; 7 after that, he was seen of James; then of all the apostles; 8 and last of all he was seen of me also, as of one born out of due time. 9 For I am the least of the apostles, that am not sufficient\* to be called an apostle, because I persecuted the Church of God. 10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God<sup>1</sup> with me. 11 Therefore whether it were I or they, so we preach, and so ye believed.

(2.) *The Resurrection of the Dead.*

xv. 12—34.

12 Now if Christ be preached that he is raised\* from the dead,

<sup>1</sup> Om. ["which was."]

how say some among you that there is no resurrection of the dead? 13 But if there be no resurrection of the dead, then is Christ not raised\*: 14 And if Christ be not raised\*, then [both] our preaching is vain, and your faith is also vain. 15 Yea, and we are found false witnesses of God; because we testified\* of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised\*. 16 For if the dead are not raised\*, then is not Christ raised: 17 and if Christ be not raised, your faith is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ are perished. 19 If in this life only we have hope in Christ, we are of all men most miserable. 20 But now is Christ raised\* from the dead,<sup>1</sup> the firstfruits of them that sleep\*. 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. 23 But every one\* in his own order: Christ the first fruits; afterward they that are Christ's at his coming. 24 Then the end, when he [shall deliver] up the kingdom to God, and\* the Father; when he shall have made all rule and all authority and power to vanish away\*. 25 For he must reign, till he hath put all [his] enemies under his feet. 26 The last enemy that is made to vanish away\* is death. 27 For he put\* all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. 28 And when all things shall be put under\* him, then shall the Son also himself be put under\* him that put all things under him; that God may be all in all. 29 Else what shall they do which are baptized for the dead?† If the dead are not raised\* at all, why are they then baptized for [them]? 30 And why stand *we* in jeopardy every hour? 31 I protest by your boasting\*, [brethren] which I have in Christ Jesus our Lord, I die daily. 32 If after the manner of men I fought\* with beasts at Ephesus, what advantageth it me? If the dead are not raised\*, let us eat and drink; for to-morrow we die. 33 Be not deceived: "evil communications corrupt good manners." 34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

(3.) *The Mode of the Resurrection of the Dead.*

xv. 35—58.

35 But some one\* will say, How are the dead raised up? and with what body do they come? 36 Thou fool, that which *thou*

<sup>1</sup> Om. ["and become."]

sowest is not quickened, except it die. 37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some of the other kinds of grain\*. 38 But God giveth it a body as he willed\*, and to every seed his own body. 39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. 40 There are also heavenly\* bodies, and bodies terrestrial: but the glory of the heavenly\* is one, and the glory of the terrestrial is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in strength\*: 44 it is sown a natural body; it is raised a spiritual body. [If] there is a natural body, there is also\* a spiritual body. 45 And so it is written, "The first man Adam was made a living soul;" the last Adam a quickening spirit. 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47 The first man is of the earth, earthy: the second man<sup>1</sup> is from heaven. 48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. 49 And as we bore\* the image of the earthy, [let us bear] also the image of the heavenly. 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither [shall] corruption inherit incorruption. 51 Behold, I tell\* you a mystery; [We shall all sleep, but we shall not all be changed.]<sup>a</sup> 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall [rise] incorruptible, and *we* shall be changed. 53 For this corruptible must be clothed in\* incorruption, and this mortal must be clothed in\* immortality. 54 But\* when this corruptible shall be clothed in\* incorruption, and this mortal shall have been clothed in\* immortality, then shall be brought to pass the word\* that is written, "Death is swallowed up in victory." 55 O death, where is thy [victory†]? O [death], where is thy [sting†]? 56 The sting of death is sin; and the strength of sin is the law. 57 But grace\*<sup>b</sup> be to God, which giveth us the victory through our Lord Jesus Christ. 58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

a See  
note on  
xv. 51.

b Or  
"thanks."

<sup>1</sup> Om. [the Lord.]

## (V.) CONCLUSION. XVI. 1—24.

XVI. 1 Now concerning the collection for the saints, as I appointed\* to the churches of Galatia, even so do ye. 2 Upon the first day of the week let every one of you lay by him in store, as it\* hath prospered him, that there be no gatherings when I come. 3 And when I am with you\*, whomsoever ye shall approve, by letters† them will I send to bring your grace\* unto Jerusalem. 4 And if it be meet that I go also, <sup>or</sup> they shall go with me. 5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. 6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. 7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. 8 But I will tarry at Ephesus until Pentecost. 9 For a great door and effectual is opened unto me, and there are many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do. 11 Let no man therefore despise him: but bring him on his journey\* in peace, that he may come unto me: for I wait\* for him with the brethren. 12 As touching our brother Apollos, I greatly exhorted\* him to come unto you with the brethren: and\* his will was not\* at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, [and] be strong. 14 Let all your things be done with love.

15 I exhort\* you, brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they appointed\* themselves to the ministry of the saints,) 16 that ye also put yourselves under\* such, and every one that helpeth with us, and laboureth. 17 I rejoyce\* at the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they supplied\*. 18 For they refreshed\* my spirit and your's: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. 20 All the brethren salute\* you. Salute\* ye one another with an holy kiss. • 21 The salutation of me Paul with mine own hand. 22 If any man love not the Lord<sup>1</sup>, let him be Anathema.† "Maran-atha." 23 The grace of our Lord Jesus Christ be with you. 24 My love be with you all in Christ Jesus. Amen.

<sup>1</sup> Om. [Jesus Christ.]

THE SECOND<sup>1</sup> TO THE CORINTHIANS.

(F.) TIDINGS BROUGHT BY TITUS. I. 1—VII. 16.

(1.) *Salutation.* I. 1—11.

I. 1 PAUL, an apostle of Jesus Christ by the will of God, and Timotheus\* our brother, unto the church of God which is at Corinth; with all the saints which are in all Achaia: 2 Grace to you and peace from God our Father, and the Lord Jesus Christ. 3 Blessed be the\* God and\* Father of our Lord Jesus Christ, the Father of mercies, and God of all comfort; 4 who comforteth us in all our trouble\*, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God. 5 For as the sufferings of Christ abound in us, so our comfort\* also aboundeth by Christ. 6 And whether we be troubled\*, it is for your comfort\* and salvation, which is effectual in the enduring of the same sufferings which *we* also suffer, [and our hope of you is steadfast†;]—whether we be comforted, it is for your comfort\* and salvation†, 7 knowing, that as ye are partakers of the sufferings, so shall ye be also of the comfort\*. 8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: 9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: 10 Who delivered us from so great a death, and [will] deliver: in whom we trust that he will yet deliver us; 11 Ye also helping together by prayer for us, that, for the gift bestowed upon us by the means of many, thanks may be given from many faces\* on our behalf.

(2.) *Confidence in the Intentions of the Corinthian Church.*

I. 12—II. 11.

12 For our boasting\* is this, the testimony of our conscience, that in [holiness] and sincerity of God\*, not in carnal\* wisdom,

<sup>1</sup> Om. [Epistle of Paul the Apostle.]

but by the grace of God, we had\* our conversation in the world, and more abundantly to you-ward. 13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge to the end; 14 as also ye did acknowledge\* us in part, that we are your boast\*, even as ye also are our's in the day of our\* Lord Jesus. 15 And in this confidence I was minded before to come unto you† that ye may\* have a second grace\*; 16 and to [depart] by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea. 17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? 18 But as God is faithful\*, our word toward you [is] not yea and nay. 19 For the Son of God, Jesus Christ, who was preached among you by us,<sup>1</sup> by me and Silvanus and Timotheus, was not yea and nay, but in him has been\* yea. 20 For all the promises of God in him are yea, [wherefore also by him is] Amen, unto the glory of God by us. 21 Now he which confirmeth\* us with you in Christ, and anointed\* us, is God; 22 Who also sealed\* us, and gave\* the earnest of the Spirit in our hearts. 23 But\* I call God for a witness\* upon my soul, that to spare you I came no longer\* unto Corinth. 24 Not for that we have dominion over *your* faith, but are fellow workers\* of your joy: for by faith ye stand.

II. 1 But I determined this with myself, that I would not in sorrow\* come again to you. 2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? 3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to have rejoiced\*; having confidence in you all, that my joy is the joy of you all. 4 For out of much trouble\* and anguish of heart I wrote unto you with many tears; not that ye should be made sorry\*, but that ye might know the love which I have more abundantly unto you. 5 But if any have caused sorrow\*, he hath not made me sorry\*, but in part that I may not overcharge you all. 6 Sufficient to such a man is this punishment, which was inflicted of the greater part\*. 7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. 8 Wherefore I exhort\* you that ye would establish\* your love toward him. 9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. 10 To whom ye forgive any

<sup>1</sup> Om. [even.]



<sup>a</sup> Or "have been forgiven." thing, *I* forgive also: for if *I* have forgiven\* <sup>a</sup> any thing, [what] *I* forgave for your sakes forgave *I* it in the face\* of Christ; 11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

(3.) *The Arrival of Titus.* II. 12—16. *Onward,* VI. 11.

12 But\*, when *I* came to the Troad,\* for\* Christ's gospel, and a door was opened unto me of the Lord, 13 *I* had no rest in my spirit, because *I* found not Titus my brother: but taking my leave of them, *I* went from thence into Macedonia. 14 Now <sup>a</sup> Or "thanks." grace\* <sup>a</sup> unto God, which always leadeth us in triumph\* in Christ, and maketh manifest the savour of his knowledge by us in every place. 15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: 16 to the one we are a\* savour of death unto death; and to the other a\* savour of life unto life.

(4.) *Digression on the Apostolical Mission.* II. 16—VI. 10.

(a.) *The Plainness of the Apostolical Service.* II. 16—IV. 6.

And who is sufficient for these things? 17 For we are not as the\* many, which corrupt the word of God: but as of sincerity, but as of God, [before] God speak we in Christ.

III. 1 Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or<sup>1</sup> from you? 2 *Ye* are *our* epistle written in our hearts, known and read of all men: 3 Manifestly declared to be an\* epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. 4 And such confidence\* have we through Christ to God-ward: 5 Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; 6 Who also made\* us sufficient\* ministers of a\* new covenant\*; not of a\* letter, but of a\* spirit: for the letter killeth, but the spirit giveth life. 7 But if the ministration of death, engraven in letters\* on stones, was made\* in glory\*, so that the children of Israel could not stedfastly look to\* the face of Moses for the glory of his face\*; which glory was to vanish\* away: 8 How shall not the ministration of the spirit be rather in

<sup>1</sup> Om. [letters of commendation.]

glory\*? 9 For if the ministration of condemnation have\* glory, much more doth the ministration of righteousness abound\* in glory. 10 For even that which has been\* made glorious has had\* no glory in this respect, by reason of the glory that excelleth. 11 For if that which vanisheth\* away was in glory\*, much more that which remaineth is in glory\*. 12 Having then\* such hope, we use great plainness of speech: 13 And not as Moses<sup>1</sup> put a veil over his face, that the children of Israel could not stedfastly look to the end of that which was vanishing away\*. 14 But their thoughts\* were hardened\*: for until this day there remaineth the same veil in the reading of the old covenant\*; it not being unveiled that it vanishes\* away in Christ†. 15 But even unto this day, when Moses is read, a\* veil lies\* upon their heart. 16 But\* when he\* shall turn to the Lord, he taketh away\* the veil. 17 Now the Lord is the\* Spirit: and where the Spirit of the Lord is,<sup>2</sup> is liberty. 18 But *we* all, with unveiled\* face reflecting\* as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Lord the Spirit†.

IV. 1 Therefore having\* this ministry, as we received\* mercy, we faint not; 2 But renounced\* the hidden things of shame\*, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every<sup>3</sup> conscience in the sight of God. 3 But if our gospel be veiled\*, it is veiled\* to them that perish\*: 4 In whom the god of this age\* blinded\* the thoughts\* of them which believe not, lest the light of the gospel of the glory\* of Christ, who is the image of God, should blaze\* upon them. 5 For we preach not ourselves, but [Jesus Christ]† the Lord; and ourselves your slaves\* for Jesus' sake. 6 For God, who said, "The light shall shine\* out of darkness†," is he who shined\* in our hearts, to give the light of the knowledge of [his] glory in the face of<sup>4</sup> Christ.

(b.) *Difficulties of his Apostolical Service.* IV. 7—V. 10.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us; 8 troubled on every side, yet not distressed; perplexed, but not in despair; 9 persecuted, but not forsaken; cast down, but not perishing\*; 10 always bearing about in the body the dying of<sup>5</sup> Jesus, that the life also of Jesus may\* be made manifest in our body;

<sup>1</sup> Om. "which."

<sup>2</sup> Om. [there.]

<sup>3</sup> Om. "man's."

<sup>4</sup> Om. [Jesus.]

<sup>5</sup> Om. [the Lord.]

11 for *we* which live are alway delivered unto death for Jesus sake, that the life also of Jesus may\* be made manifest in our mortal flesh. 12 So then death worketh in us, but life in you. 13 But\* having the same spirit of faith, according as it is written, "I believed, and therefore I spake\*;" *we* also believe, and therefore speak; 14 knowing that he which raised up the Lord Jesus shall raise up us also [with] Jesus, and shall present us with you. 15 For all things are for your sakes, that the abundant grace might on account of\* the thanksgiving of the\* many abound\* to the glory of God. 16 For which cause we faint not; but though our outward man is destroyed\*, yet the inward man is renewed day by day. 17 For our light trouble\*, which is but for a moment, worketh for us a far more exceeding eternal weight of glory; 18 while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

• V. 1 For we know that if our earthly house of the\* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 For in this we groan, earnestly desiring to be clothed upon with our habitation\* which is from heaven: 3 if so be that being clothed we shall not be found naked. 4 For we that are in the\* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 5 Now he that wrought\* us for the selfsame thing is God, who gave\* unto us<sup>1</sup> the earnest of the Spirit. 6 Therefore we are always bold\*, knowing that, whilst we are at home in the body, we are absent from the Lord: 7 for we walk by faith, not by sight:† 8 but we\* are bold\*, and are pleased\* rather to be abroad\* from the body, and to be at home\* with the Lord. 9 Wherefore we are eager\*, that, whether at home\* or abroad\*, we may be accepted of him; 10 for we must all be made manifest\* before the judgment seat of Christ; that every one may receive the things done in his body, according to that he did\*, whether it be good or bad.

(c.) *His motive for his Service*, v. 11—vi. 10:

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made

<sup>1</sup> Om. [also.]

manifest in your consciences. 12 <sup>1</sup> We commend not ourselves again unto you, but give you occasion to boast\* on our behalf, that ye may have somewhat to answer them which boast\* in face\*, and not in heart. 13 For whether we be beside ourselves, it is to God: or whether we be sober, it is to you\*. 14 For the love of Christ constraineth us; because we thus judged\*, that <sup>2</sup> one died for all; then all died\*: 15 and he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. 16 Wherefore *we†* henceforth know no one\* after the flesh: yea, though we have known Christ after the flesh, yet now <sup>3</sup> know we him no more. 17 Therefore if any one\* be in Christ, he is a new creature: the ancient\* things are passed away; behold, [they] are become new. 18 And all things are of God, who reconciled\* us to himself by <sup>4</sup> Christ, and gave\* to us the ministry of reconciliation; 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and committed\* unto us the word of reconciliation. 20 Therefore\* we are ambassadors for Christ, as though God did exhort\* you by us: we pray you for\* Christ, "be ye reconciled to God." 21 For he made\* him to be sin for us, who knew no sin; that we may become\* the righteousness of God in him.

VI. 1 But\*, as workers together with him, we exhort\* you also that ye accept\* not the grace of God in vain,—2 (For he saith, "I heard\* thee in a time accepted, and in the day of salvation I succoured\* thee: behold, now is the well-accepted\* time; behold, now is the day of salvation.") 3 giving no offence in any thing, that the ministry be not blamed: 4 But in all things approving ourselves as <sup>5</sup> ministers of God, in much endurance\*, in troubles\*, in necessities, in distresses, 5 in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings: 6 in\* pureness, in\* knowledge, in\* long-suffering, in\* kindness, in\* the Holy Ghost, in\* love unfeigned, 7 in\* the word of truth, in\* the power of God, by the armour of righteousness on the right hand and on the left, 8 by honour and dishonour, by evil report and good report: as deceivers, and true; 9 as unknown, and well known; as dying, and, behold, we live; as chastened, and not killed; 10 as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and possessing all things.

<sup>1</sup> Om. [For.] •<sup>2</sup> Om. [if.]<sup>3</sup> Om. "henceforth."<sup>4</sup> Om. [Jesus.]<sup>5</sup> Om. "the."

(5.) *The Arrival of Titus.* VI. 11—VII. 16. *Resumed from*  
II. 16.

11 Our mouth is open unto you, Corinthians†, our heart is enlarged. 12 Ye are not straitened in us, but ye are straitened in your own inward affections\*. 13 Now for a recompence in the same, (I say\* it as unto children,) be ye also enlarged.—

*Digression on Intercourse with Heathens.* VI. 14—VII. 1.

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 and what concord hath Christ with Belial? or what part hath he that believeth with an unbeliever\*? 16 and what agreement hath the temple of God with idols? for [we] are the temple of the living God; as God hath said, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; 18 and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." VII. 1 Having therefore these promises,<sup>1</sup> beloved, let us cleanse ourselves from all filthiness of the flesh and spirit; perfecting holiness in the fear of God.—

*Arrival of Titus resumed.* VII. 2—16.

2 Make room for\* us; we wronged\* no one\*, we corrupted\* no one\*, we defrauded\* no one\*. 3 I say\* not this to condemn you: for I have said before, that ye are in our hearts to die and live with you. 4 Great is my plainness\* of speech toward you, great is my boasting\* of you: I am filled with comfort, I am exceeding joyful in all our trouble\*. 5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without, fightings; within, fears. 6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; 7 and not by his coming only, but also\* by the comfort\* wherewith he was com-

<sup>1</sup> Om. "dearly."

forted over\* you, when he told us your longing\*, your mourning, your zeal\* toward me; so that I rejoiced the more. 8 For though I made\* you sorry with the\* letter, I do not regret\*. Though<sup>a</sup> I did regret† (for I perceive that the same epistle made\* you sorry, though\* but for a season†,) 9 now I rejoice,<sup>a See note on vii. 8.</sup> not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry towards God\*, that ye might receive damage by us in nothing. 10 For sorrow towards God\* worketh repentance to salvation not to be regretted\*: but the sorrow of the world worketh death. 11 For behold this self-same thing, that ye sorrowed towards God\*, what earnestness\* it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing\*, yea, what zeal, yea, what revenge! In all things ye commended\* yourselves to be pure\* in this matter. 12 Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our earnestness\* for you in the sight of God might be made manifest\* unto you. 13 Therefore we have been\* comforted, [but] in your comfort abundantly\* the more joyed we for the joy of Titus, because his spirit has been\* refreshed by you all. 14 For if I have boasted any thing to him of you, I was\* not ashamed; but as we spake all things to you in truth, even so [your] boasting, which I made before Titus, was\* found a truth. 15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. 16 I rejoice therefore that I am bold\* in you in everything\*:

## (II.) COLLECTION FOR THE CHRISTIANS IN JUDÆA.

## VIII. 1—IX. 15.

-(1.) *Example of the Macedonian Churches.* VIII. 1—15.

VIII. 1 Now\*, brethren, we make known to you\* the grace of God bestowed in\* the churches of Macedonia; 2 how that in a great trial<sup>a</sup> of trouble\* the abundance of their joy and<sup>a Or proof.</sup> their deep poverty abounded unto the riches of their liberality. 3 For to their power, I bear record, yea, and beyond their power, of their own accord\*; 4 praying us with much exhor-

tation\*<sup>1</sup>, for the grace\*, and the communion\* of the ministering to the saints,—5 and not as we trusted\*, but their own selves they gave first to the Lord, and unto us by the will of God. 6 Inasmuch that we exhorted\* Titus, that as he had begun, so he would also finish in you the same grace also, 7 but\*, as ye abound in every thing, in faith, and word\*, and knowledge, and all earnestness\*, and [your love in us,] that ye may\* abound in this grace also. 8 I say this\*, not by commandment, but through\* the earnestness\* of others, and to prove the genuineness\* of your love, 9 (For ye know the grace of our Lord Jesus Christ, that, though he was rich<sup>2</sup>, for your sakes he became poor, that ye through his poverty might be rich.) 10 and herein I give my advice: for this is expedient for you, who began\* before, not only to do, but also to be willing\* a year ago. 11 Now therefore perform the doing of it; that as there was the\* readiness to will, so there may be a performance also out of that which ye have. 12 For if there be first the ready\* mind, it is well accepted\* according to that a man hath, and not according to that he hath not. 13 For I mean not that other men be eased, and ye troubled\*; 14 but by an equality, that now at this time your abundance may be for their want, that their abundance also may be for your want: that there may be equality: 15 As it is written, He that had much had nothing over; and he that had little had no lack.

(2.) *The Mission of Titus.* VIII. 16—24.

<sup>a</sup> Or  
"thanks."

16 But grace\*<sup>a</sup> be to God, which putteth\* the same earnest care in\* the heart of Titus for you. 17 For indeed he accepted the exhortation; but being more earnest\*, of his own accord he went out\* unto you. 18 And we sent\* with him the brother, whose praise is in the gospel throughout all the churches; 19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is ministered\* by us to the glory of the Lord, and [our] ready mind: 20 avoiding this, that no man should blame us in this plenty\* which is administered by us: 21 [for we provide] for things good\* not only in the sight of the Lord, but also in the sight of men. 22 And we sent\* with them our brother, whom we proved earnest\* many\* times in many things, but now much more earnest\*, upon the great confidence which I have in you.

<sup>1</sup> Om. "[that we would receive] and take upon us."

<sup>2</sup> Om. "yet."

23 Whether for\* Titus, he is my partner and fellow worker\* concerning you: or our brethren, they are messengers of the churches, the glory of Christ. 24 Wherefore prove\* ye to them, and in the face\* of the churches, the proof of your love, and of our boasting on your behalf.

(3.) *The Collection.* IX. 1—15.

IX. 1 For as touching the ministering to the saints, it is superfluous for me to write to you: 2 for I know the readiness\* of your mind, for which I boast of you to them of Macedonia, that Achaia has been prepared\* a year ago; and your zeal provoked the greater part\*. 3 Yet I sent\* the brethren, lest our boasting of you should be in vain in this respect\*; that, as I said, ye may be prepared\*: 4 Lest haply if they of Macedonia come with me, and find you unprepared, *we* (that we say not *ye*) should be ashamed in this same steadfastness\*<sup>1</sup>. 5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, which was announced\* before, that the same might be ready, as a matter of bounty, and not as covetousness. 6 But there is\* this, ("He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.") 7 Every one according as he purposeth in his heart; not sorrowfully\*, or of necessity: for God loveth a cheerful giver. 8 And God is able to make every\* grace abound toward you; that ye, at every time\* having every\* sufficiency in every thing\*, may abound to every good work: 9 as it is written, "He dispersed\* abroad; he gave\* to the poor: his righteousness remaineth for ever." 10 Now he that supplieth\* seed to the sower both supply\* bread for your food, and multiply your seed sown, and increase the fruits of your righteousness; 11 being enriched in every thing to all liberality\*, which worketh\* through us thanksgiving to God. 12 For the ministration\* of this service not only is filling up\* the wants of the saints, but abounding also by many thanksgivings unto God; 13 they\* by the proof\* of this ministration glorifying\* God for your professed subjection unto the gospel of Christ, and for your liberal communion\* unto them, and unto all; 14 And by their prayer for you, longing\* after you for the exceeding grace of God upon\* you. 15 \*Grace\* be unto God for his unspeakable gift. <sup>Or "thanks."</sup>

<sup>1</sup> Om. [of boasting.]



## (III.) VINDICATION OF HIS APOSTOLICAL AUTHORITY.

## X. 1—XIII. 13.

(1.) *Assertion of Authority.* x. 1—7.

X. 1 Now *I* Paul myself exhort\* you by the meekness and gentleness of Christ, who in face\* am downcast\* among you, but being absent am bold toward you: 2 but I pray\* you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. 3 For though we walk in the flesh, we do not war after the flesh: 4 (for the weapons of our warfare are not carnal, but strong\* through God to the pulling down of fastnesses\*;) 5 Casting down reasonings\*, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; 6 and having in a readiness to revenge all disobedience. When your obedience is fulfilled†, 7 do ye look on things after the outward face\*? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are *we* Christ's.

(2.) *Boast of his Claims.* x. 8—XII. 10.(a.) *Reality of his Boast.* x. 8—18.

8 For though I should boast somewhat more of our power\*, which the Lord gave\* us for edification, and not for your destruction, I shall\* not be ashamed: 9 that I may not seem as if I would terrify you by epistles\*. 10 "For his epistles\*," say they, "are weighty and mighty\*"; but his bodily presence is weak, and his word\* contemptible." 11 Let such an one think this, that, such as we are in word by epistles\* when we are absent, such will we be also in deed when we are present. 12 For we dare not make ourselves, or judge\* ourselves among\* some of those\* that commend themselves: but *we* measuring ourselves\* by ourselves\*, and judging\* ourselves\* to be among ourselves\*,<sup>1</sup> 13 will not boast of things without our measure, but according to the measure of the rule which God distributed\* to us, a measure, to reach even unto you. 14 For [do we stretch] ourselves beyond, as though we reached not unto you\*? for we are come as far as to you also in the gospel of

<sup>1</sup> Om. "are not wise, but *we*." See note on x. 12.

Christ: 15 not boasting of things without our measure, in\* other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, 16 to preach the gospel in the regions beyond you, and not to boast in another's rule\* of things made ready to our hand. ¶7 But he that boasteth\*, let him boast\* in the Lord. 18 For not he that commendeth himself is approved, but whom the Lord commendeth.

(b.) *Excuse for his Boasting.* · XI. 1—15.

XI. 1 Would ye could bear with me a little in my folly: and indeed bear with me. 2 For I am zealous\* over you with a zeal of God\*: for I espoused\* you to one husband, that I may present you as a pure \*virgin to Christ. 3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your thoughts\* should be corrupted from the simplicity [and the purity] that is in Christ. 4 For if he that cometh preacheth another Jesus, whom we did not preach\*, or if ye receive another spirit, which ye have not received, or another gospel, which ye did not accept\*, ye bear\* well with him. 5 [But] I think\* I was not a whit behind the very chiefest apostles. 6 But though I be rude in word\*, yet not in knowledge; but in everything [manifesting ourselves] among you in all things. 7 Or did I sin\* in abasing myself that ye might be exalted, because I preached\* to you the gospel of God freely? 8 I robbed other churches, taking wages for your ministry. 9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in everything\* I kept\* and will\* keep myself from being burdensome unto you. 10 As the truth of Christ is in me, this boasting shall not be closed against me\* in the regions of Achaia. 11 Wherefore? because I love you not? God knoweth. 12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they boast\*, they may be found even as we. 13 For such are false apostles, deceitful workers, transforming themselves into<sup>2</sup> apostles of Christ. 14 And no marvel: for Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed as<sup>3</sup> ministers of righteousness; whose end shall be according to their works.

<sup>1</sup> Om. "to God."

<sup>2</sup> Om. "the."

<sup>3</sup> Om. "the."

(c.) *Prétensions of his Opponents.* XI. 16—XII. 10.

16 I say again, Let no one suppose\* me a fool; if otherwise, yet as a fool receive me, that *I* may boast myself a little. 17 That which I speak, I speak it not after the Lord, but as it were foolishly, in this stedfastness\* of boasting. 18 Seeing that many boast\* after the flesh, I will boast\* also. 19 For ye bear with\* fools gladly, being\* wise. 20 For ye bear with them\*, if any one\* bring you into bondage, if any one\* devour you, if any one\* take of you, if any one\* exalt himself, if any one\* smite you on the face. 21 I speak as concerning reproach, as though *we* have\* been weak. But whereinsoever any dare\*, (I speak foolishly,) I dare\* also. 22 Are they Hebrews? so am *I*. Are they Israelites? so am *I*. Are they the seed of Abraham? so am *I*. 23 Are they ministers of Christ? (I speak as a fool) *I* am more; in labours more abundant, [in prisons†] more abundant\*, in stripes above measure, in deaths oft; 24 (of the Jews five times received I forty stripes save one; 25 thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;) 26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; 27 in labour\* and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28 Beside those things that are without, that which cometh upon me daily, the care of all the churches. 29 Who is weak, and I am not weak? who is offended, and *I* burn not?

30 If I must needs boast\*, I will boast\* of the things which concern my weakness\*. — 31 The God and Father of our Lord Jesus,<sup>1</sup> which is blessed for evermore, knoweth that I lie not. 32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: 33 and through a window in a basket was I let down by the wall, and escaped his hands. — XII. 1 [I must boast†] it is not expedient for me;—[but] I will come to visions and revelations of the Lord. 2 I know\* a man in Christ about fourteen years ago, (whether in the body, I know\* not; or whether out of the body, I know\* not: God knoweth;) such an one caught up to the third heaven. 3 And I know\* such a man, (whether in the body, or out of the body, God knoweth;) 4 how that he was caught up into paradise,

<sup>1</sup> Om. [Christ.]

and heard unutterable utterances\*, which it is not lawful for a man to speak.\* 5 For\* such an one will I boast\*: yet of myself I will not boast\*, but in my weaknesses\*,—6 (For though I would desire to boast\*, I shall not be a fool; for I will say the truth: but now I spare you\*, lest any man should think of me above that which he seeth me to be, or that he heareth of me.)—7 [and in the exceeding greatness of the revelations—wherefore also†] lest I should be exalted above measure, there was given to me a sword\* in the flesh, an angel\* of Satan to buffet me, lest I should be exalted above measure. 8 [And] for this thing I besought\*\* the Lord thrice, that he\* <sup>\* Or "exhort-ed."</sup> may depart from me. 9 And he has\* said unto me, "My grace is sufficient for thee: for <sup>1</sup> strength is made perfect in weakness." Most gladly therefore will I rather boast\* in my weaknesses\*, that the strength\* of Christ may rest upon me. 10 Therefore I take pleasure in weaknesses\*, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

(3.) *Concluding Explanations.* XII. 11—XIII. 14.

11 I have\* become a fool in boasting\*; ye compelled\* me: for I ought to have been commended of you: for in nothing was\* I behind the very chiefest apostles, though I be nothing. 12 Truly the signs of an apostle were wrought among you in all endurance\*, in signs, and wonders, and mighty deeds. 13 For what is it wherein ye were inferior to the\* other churches, except it be that I myself was not chargeable\* to you? forgive me this wrong. 14 Behold, this is\* the third time I am ready to come to you; and I will not be chargeable\* to you: for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children. 15 And I will very gladly spent and be spent for your souls; [if] the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. 17 Did I make a gain of you by any of them whom I have\* sent unto you? 18 I exhorted\* Titus, and with him I sent the\* brother. Did Titus make a gain of you? walked we not in the same spirit? in the same steps?

19 [Long ago] ye† think that we excuse ourselves unto you†. We speak before God in Christ: but all things, <sup>2</sup>beloved, for your edifying.\* 20 For I fear, lest; when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be [debate], [zeal\*,] wraths,

<sup>1</sup> Om. [my.]

<sup>2</sup> Om. "dearly."

trifes, backbitings, whisperings, swellings, tumults: 21 And lest, when I come again, my God will cast me down\* among you, and that I shall bewail many which have sinned already, and did\* not repent of the uncleanness and fornication and lasciviousness which they committed\*.

XIII. 1 This is the third time I am coming to you. In the mouth of two witnesses and\* three† shall every word be established. 2 I have\* told you before, and foretell you, as if I were present the second time†, (2) even though\* absent now†, to them which heretofore have sinned, and to all the others\*, that, if I come again, I will not spare: 3 since ye seek a proof of Christ speaking in me, which to you is not weak, but is strong\* in you. 4 For though he was crucified through weakness, yet he liveth by the strength\* of God. For we also are weak in him, but we shall live with him by the strength\* of God toward you. 5 Examine yourselves, whether ye be in the faith; prove your own selves. Or\* know ye not your own selves, how that Jesus Christ is in you, except ye be unapproved?\* 6 But I trust that ye shall know that *we* are not unapproved\*. 7 Now [we pray] to God that ye do no evil; not that *we* should appear approved, but that *ye* should do that which is honest, though *we* be as unapproved.\* 8 For we can do nothing against the truth, but for the truth. 9 For we rejoyce when *we* are weak, and *ye* are strong: and this also we pray\* even your perfect joining together\*. 10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. 11 Finally, brethren, fare ye well\*, be perfectly joined together\*, be comforted\*, be of one mind, live in peace; and the God of love and peace shall be with you. 12 Salute\* one another with an holy kiss. 13 All the saints salute you. 14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

<sup>1</sup> Om. "I write."

THE END.





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